

**FOREIGNIZATION AND DOMESTICATION OF INDONESIAN  
CULTURAL TERMS IN PRAMOEDYA ANANTA TOER'S *ANAK SEMUA  
BANGSA* AS REPRESENTED IN MAX LANE'S *CHILD OF ALL NATIONS***

**A THESIS**

**Presented as Partial Fulfillment of the Requirements for the Attainment  
of a *Sarjana Sastra* Degree in English Language and Literature**



**Isneni Nursiah**

**09211144004**

**ENGLISH LANGUAGE AND LITERATURE STUDY PROGRAM**

**ENGLISH EDUCATION DEPARTMENT**

**FACULTY OF LANGUAGES AND ARTS**

**YOGYAKARTA STATE UNIVERSITY**

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## APPROVAL SHEET

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**A THESIS**



Approved by the Consultants on April, 16<sup>th</sup> 2014

First Consultant

Asruddin Barori Tou, Ph.D.  
NIP.19540208 197702 1 001

Second Consultant

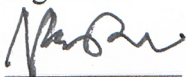
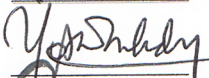
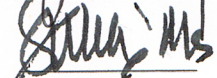
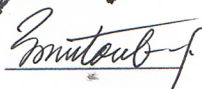
Yosa A. Alzuhdy, S.S., M.Hum  
NIP. 19710801 199903 1 002

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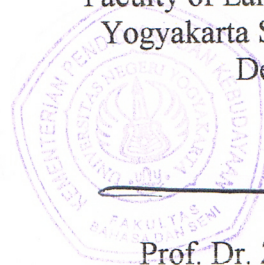
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TERMS IN PRAMOEDYA ANANTA TOER'S *ANAK SEMUA BANGSA* AS  
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### A THESIS

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Board of Examiners		
Position	Name	Signature
Chair person	: Andy Bayu Nugroho, S.S., M.Hum	
Secretary	: Yosa Abduh Alzuhdy, S.S., M.Hum	
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Yogyakarta, May 19<sup>th</sup> 2014  
Faculty of Languages and Arts  
Yogyakarta State University  
Dean,



  
Prof. Dr. Zamzani, M.Pd.  
NIP. 19550505 198011 1 00

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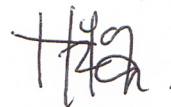
Nama : Isneni Nursiah  
NIM : 09211144004  
Program Studi : Bahasa dan Sastra Inggris  
Fakultas : Bahasa dan Seni Universitas Negeri Yogyakarta  
Judul : FOREIGNIZATION AND DOMESTICATION  
OF INDONESIAN CULTURAL TERMS IN  
PRAMOEDYA ANANTA TOER'S *ANAK SEMUA  
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Apabila ternyata terbukti bahwa pernyataan ini tidak benar, sepenuhnya menjadi tanggung jawab saya.

Yogyakarta, 16 April 2014

Penulis,



Isneni Nursiah

09211144004

# MOTTOS

❖ Learning is a treasure that will follow its owner everywhere.

❖ Anyone who has never made a mistake has never tried anything new. — Albert Einstein

❖ If you had started doing anything two weeks ago, by today you would have been two weeks better at it. — John Mayer

❖ Action is the foundational key to all success.  
— Pablo Picasso

## DEDICATIONS

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This thesis is dedicated to:

My Beloved Parents : *Bapak* Siharto and *Ibu* Suryani,

My Sister : dr. Ika Nuraita,

My Brother-in-law: Purnamajati, ST

My lovely nephew: Atha Nafis Pidekso Jati, and

My Beloved Friends.

---



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7. my brother-in-law, Purnamajati, ST (*mas ipung*), for his support;
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11. everyone who always helps and supports me.

I realize that this thesis is far from being perfect. Therefore, comments and suggestions are accepted kindly. I really hope that this thesis will be useful for everyone who is interested in translation study.

Yogyakarta, April 17<sup>th</sup> 2014

Isneni Nursiah



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## **LIST OF ABBREVIATIONS**

ST	: Source Text
TT	: Target Text
CC	: Cultural Categories
CC1	: Ecology
CC2	: Material Culture
CC3	: Social Culture
CC4	: Social Organizations
CC5	: Gesture and Habits
Pr	: Preservation
Ad	: Addition
Na	: Naturalization
Li	: Literal Translation
Cu	: Cultural Equivalent
Om	: Omission
Gl	: Globalization
Tr	: Translation by More Specific Words
Eq	: Equivalent Translation
Eq1	: Fully Equivalent
Eq2	: Partly Equivalent
Ne1	: Different Meaning
Ne2	: No Meaning

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**By:  
Isneni Nursiah  
09211144004**

**ABSTRACT**

This research was conducted to describe the way *Anak Semua Bangsa* has been realized in *Child of All Nations* in terms of Indonesian cultural terms. The three objectives of this research were: to describe the Indonesian cultural terms, to describe the foreignization and domestication categories, and to describe the degree of meaning equivalence of cultural terms in Pramoedya Ananta Toer's *Anak Semua Bangsa* in their translations.

This research used a descriptive qualitative approach since it was considered to describe the translation phenomena of foreignization and domestication in Pramoedya Ananta Toer's *Anak Semua Bangsa*. The data of this research were collected manually from the source novel and its English version. The researcher became the main instrument of this research. Meanwhile, the secondary instruments were the data sheets. The procedures in analyzing the data were collecting, classifying, analyzing, discussing and reporting the data. To achieve data trustworthiness, the data sheets were repeatedly checked. The results were discussed with two consultants and two peers.

The results of this research show three findings: In terms of cultural terms, there are five types, i.e. ecology, material culture, social culture, social organizations and gesture and habits. The material culture is the highest number with 44.59%. In terms of foreignization and domestication categories, there are four foreignized categories: preservation, addition, naturalization and literal translation, and five domesticated categories: cultural equivalent, omission, globalization, translation by more specific words and equivalent translation. The finding shows that foreignization is more frequently used in the translation than domestication with 129 data which are categorized into foreignization. In terms of meaning equivalence, the Indonesian cultural terms in Pramoedya Ananta Toer's *Anak Semua Bangsa* are (89.62%) successfully translated in *Child of All Nations* by applying both foreignization and domestication translation techniques.

**Keywords:** cultural terms, foreignization, domestication, *Anak Semua Bangsa*, *Child of All Nations*

## **CHAPTER I**

### **INTRODUCTION**

#### **A. Background of the Research**

Communication is a part of human's life. It has been known by many people as a tool to interact to each other. It is the process in which ideas, knowledge, experience or information is conveyed from one source to another. In daily activities, someone does an act of communication by doing a conversation with friends, family members, neighbors and so on. They do some kinds of communication activity by using language. However, a problem occurs when people speak to other people who have different cultures and languages. It needs a media to deliver a message from one language to another so that the message can be understood. This problem needs a solution of translation act. A translation act is essentially an act of meaning, so that the audiences of the Target Language (TL) understand the meaning of the Source Language (SL).

In this modern era, English becomes a language that is widely used in communication as an international language. However, many people around the world cannot understand English well so that translation becomes one thing that could be a solution for this problem. It is needed in various aspects of human life, such as education, entertainment, literature, and so on.



In education fields, translation becomes one of the most important aspects to transfer the knowledge. Many books from foreign experts use foreign language as well to deliver the knowledge. It will make some difficulties for students who do not understand foreign language. Hence, translation is needed to solve this problem.

Entertainment field also needs translation. In this modern era, many famous foreign movies, including the box office movies use English and they are watched by lots of people who do not understand English as well. People cannot properly capture and understand the message from the movies, the news, or the TV shows and so on. Therefore, translation plays a significant role to convey the message and information from it.

In literature field, translation also plays an important role to transfer the meaning from the SL into the TL. People are very enthusiastic and paying attention to the best-selling books. Translation is necessary to help people to face the world by reading literary works. In the process of translation itself, the equivalent meaning between the Source Text (ST) and the Target Text (TT) must be maintained. The expressions in the ST, which do not have equivalent term in the TT, can make the meaning fail to transfer. One of the most problematic cases in translation process is to translate culture.

Translating culture is closely related to the concept of foreignization and domestication. Both of domestication and foreignization are two basic translating techniques that render with linguistic and cultural guidance. Generally, domestication is designed transparent because the convention ability of the translator becomes one of the keys to minimize the foreignness of the language

from the SL into the TL. On the other hand, foreignization means breaking the target conventions by containing something of the foreignness of the original language (Venuti, 1995:20).

There are a lot of literary works represent the foreign culture of a particular community. Therefore, foreignization and domestication category can be applied by the translator when translating Indonesian novels. Today, there are lots of Indonesian novels translated into foreign languages such as English, Spain, Germany and so on. Indonesian novels as literary works may contain various kinds of names such as cultures, dishes, clothes, flora, fauna and many more. All of those names have a function as cultural terms which sometimes do not belong to one of the TL. Consequently, they can be either foreignized or domesticated by the translator.

Today, Indonesian novels win many international awards. It proves that the Indonesian literary works are good and acceptable all over the world. Hence, many various themes for various target readers have been translated. The theme of the novels such as fiction, adventure, love story, mystery, comedy and many more are often found in everyday life. One of the famous Indonesian novel which is transferring into foreign language is *Anak Semua Bangsa* by Pramoedya Ananta Toer.

*Anak Semua Bangsa* is the second volume novel in the famous tetralogy The Buru Quartet which is translated into 18 languages. This novel is the sequel from the novel *This Earth of Mankind* or *Bumi Manusia* by Pramoedya Ananta Toer. It is chosen as the object of this research because the novel contains lots of

cultural terms from Indonesia. It can make the readers in the TT that not understand in Bahasa Indonesia gets difficulties to catch the message from the ST.

Another problem is the linguistic untranslatability. It causes the translation process become more difficult to be complete. Moreover, the untranslatability is not only found in linguistic aspect, but also in the cultural aspect. Cultural untranslatability occurs when a specific cultural term in the TL is absent. For example, the word *kebaya* as an Indonesian culture which is not found in other culture.

## **B. Research Focus**

A cultural problem is problematic since they potentially cause non-equivalence. For example, a content that embodied in the ST can be a cultural term that the equivalent meaning is cannot be found in the cultural terms of the TT.

It is difficult to find the equivalence of cultural terms from one language to another since cultural terms are the very sensitive matter to be translated because it is related to the originality of a nation. One nation and another are different in culture. Therefore, a translator has to consider many factors in order to get the equivalent meaning that can be understood by the target readers. Translating cultural terms are mostly found in Pramoedya Ananta Toer's *Anak Semua Bangsa*. The target readers of this novel are people who do not master in Bahasa Indonesia, but this novel contains many Indonesian cultural terms that

sometimes cannot be found in other countries. However, the target readers may not have the same background, especially in culture. For example, people who live in Asian country have a different understanding in term of culture from those who live in the Western country. The language used in the ST is the daily conversation which is different from the daily conversation in the TT. Consequently, the readers sometimes do not understand the meaning. So that meaning equivalent in the translation is needed.

A good translator has to consider many factors in order to get the equivalence from the ST into the TT that can make target readers understand the meaning. One of the factors is culture, whether can be either foreignization or domestication categories applied in Pramoedya Ananta Toer's *Anak Semua Bangsa* which is translated into *Child of All Nations* by Max Lane. Therefore, some problems of the research are formulated as follows.

1. What are the Indonesian cultural terms found in Pramoedya Ananta Toer's *Anak Semua Bangsa* and Max Lane's *Child of All Nations*?
2. What are the foreignization and domestication categories used in Pramoedya Ananta Toer's *Anak Semua Bangsa* and Max Lane's *Child of All Nations*?
3. What is the degree of meaning equivalence in Indonesian cultural terms between Pramoedya Ananta Toer's *Anak Semua Bangsa* and Max Lane's *Child of All Nations*?

### C. Research Objectives

Based on the formulation of the problem, the objectives of the research are:

1. to describe the Indonesian cultural terms in Pramoedya Ananta Toer's *Anak Semua Bangsa* and Max Lane's *Child of All Nations*,
2. to describe the foreignization and domestication categories used in Pramoedya Ananta Toer's *Anak Semua Bangsa* and Max Lane's *Child of All Nations*, and
3. To describe the degree of meaning equivalence in the Indonesian cultural terms between Pramoedya Ananta Toer's *Anak Semua Bangsa* and Max Lane's *Child of All Nations*.

### D. Research Significance

The research contributes some benefits as follows:

1. Theoretical benefits
  - a. The analysis of this research will show a better understanding of cultural terms, foreignization and domestication categories especially in literary works.
  - b. The analysis of this research will guide the students of UNY who are going to conduct research in the same field.
  - c. The analysis of this research will also make other researchers interested in conducting further research in the same topic.

## 2. Practical significance

- a. For the students of UNY, it can enrich the exploration of theory and practice in translating cultural terms and in learning cultural terms.
- b. The result will support the development of the subject dealing with foreignization and domestication categories.

## **CHAPTER II**

### **LITERATURE REVIEW AND CONCEPTUAL FRAMEWORK**

#### **A. Theoretical Review**

##### **1. Translation**

Translation is one branch of science which is variably defined depending very much on the point of view of people to give such definitions. One may give a definition on the basis of transforming forms of a language into another language. Others may give a definition that translation as transferring meaning and messages from the SL into the TL. Hence, many experts formulate the definition of translation to make it understandable.

##### **a. Notions of Translation**

According to Munday (2001:15) translation is transferring meaning and messages from a source language (SL) into target language (TL), or even that regards translation as a process of transferring culture. In line with Munday, Catford (1978: 20) defines translation as substitution of textual material in one language (SL) by equivalent textual material in another language (TL). This definition employs two languages; one is as the source language and the other is as the target language.

Furthermore, some experts define translation as the process of changing from one language to another. However, they comprehend it in different ways. According to Newmark (1988:5) in his book *A Text Book of Translation*, translation is rendering the meaning of a text into another language in the way that the original author intended the text. In this case, Newmark confirms that the translation text should be appropriate with the original text. Consequently, translators should see every details of the text that will be translated. This is the same as what Larson (1984:3) defines in his book *Meaning-Based Translation: A Guide to Cross-Language Equivalence* that translation as a change of form from the Source Language (SL) into the Target Language (TL) that refers to the actual words, phrases, clauses, sentences, and paragraph and so on, whether it is spoken or written.

Meanwhile, Venuti (2000:5) describes the translation theory as a set of changing relationship between the translator's actions and the concepts of equivalence and function. Equivalence is such a variable notion of the connection between the original text and its translation. The function of a variable nation is how the translated text is connected to the receiving language and culture.

From those statements above, it is clear that translation covers meaning, equivalence, form of language, and cultural context. Consequently, a translator needs to have good knowledge and understanding about certain aspects related to the two languages and also mastering the materials that he/she will translate. In conclusion, translation is the process of transferring meaning from the Source



Language (SL) to the Target Language (TL) in order to present the original sense and feeling and also naturalness of the expression.

### **b. Translation as a process and as a product**

There are several definitions of translation from many experts that focused on the concept and style of the original text. Translation itself reflects different concept in its field. There are two concepts relating to the translation. First, translation can be seen as a process (the act of producing translation) and second, translation as a product (the text has been translated) (Munday, 2001:5).

In the translation field, there are many distinguishable meanings. Bell (1991:13) explains that there are three distinguishable meanings for the word translation itself. First, *translating* means the process to translate or activity rather than the tangible object, second, *a translation* means a product of the process of *translating* or we usually known as translated text, and third, *translation* means abstract concept which encompasses both the process of translating and the product of the process.

Catford (1978:20) describes translation as a process. He describes that translation is always performed in a given direction “from” a source language “into” a target language. He emphasizes that translation as a process is only one-way action and cannot be reserved from the target language into the source language.

Other experts, Machali (1998:9) explains that translation as a process is investigating the ways, methods and considerations used by the translator to produce the final result. The final result presented by the translator is labeled translation as a product.

Translation as a process is related closely to the considerations taken by the translator as the decision maker in reading and analyzing the source text then constructing a target text. Furthermore, translation as a product is the result of a translator's thoughtful action in a real thing in the form of the target text.

### **c. Types of Translation**

There are many experts that define types of translation in many ways to make it understandable. The types of translation from the experts make a translation or translation product can be clearly seen in the some categories such as level, grammatical or extent.

Catford (1978:21-25) divides translation into some categories. They are level, extent, and rank.

#### **1. Types of translation in terms of level:**

##### **a. Total Translation**

Total translation can be defined as a replacement in which all levels of the Source Language text are replaced by the Target Language material.

### b. Restricted Translation

Restricted translation is the replacement of Source Language textual material by equivalent language textual material, at only one level.

## 2. Types of translation in terms of extent:

### a. Full Translation

It means that the entire text is submitted to the translation process. On the other words, every part of the SL text is replaced by the TL text.

### b. Partial Translation

In partial translation some part or parts of the SL text are left translated. They are simply transferred to and incorporated in the TL text.

## 3. Types of translation in terms of rank:

### a. Free Translation

A free translation is an unbounded translation where the equivalences shunt up and down the rank scale.

### b. Rank-Bound translation

In this translation, an attempt is made always to select the target language equivalents of the same rank.

### c. Literal translation

It lies between the two extremes, the rank-bound and the free translation. It may start as it were, from word-for-word translation, and then make changes in conformity with the target language grammar.

Jakobson (in Venuti, 2000:114) states three kinds of translation: intralingual, interlingual, and intersemiotic translation.

- a. Intralingual translation is an interpretation of verbal signs by means of other signs in the same language, like translating a dialect into another dialect in a same language.
- b. Interlingual translation is an interpretation of verbal signs by means of some other language. In other words, there are two or more languages having different natures, structures, and characteristic involved.
- c. Intersemiotic translation is an interpretation of verbal signs by means of non verbal sign system where the message is transferred from one symbol or sign system into a language or another form. For example, a written text is translated into dance, music, cinema or painting.

#### **d. Translation Process**

Translation process is a series activity in which a translator uses his/her ability, knowledge, and skill in translation to transfer the message from the SL into TL. Translation process is needed to get the equivalent meaning of target

language. Sometimes the translator needs to know whether the translation product is equivalent with the source language or not.

According to Nida and Taber (1982:80), there are three processes of translation: 1) Analysis of message in the Source of Language, 2) transfer and 3) reconstruction of the transferred message in the Target Language. The steps are shown in the diagram below.

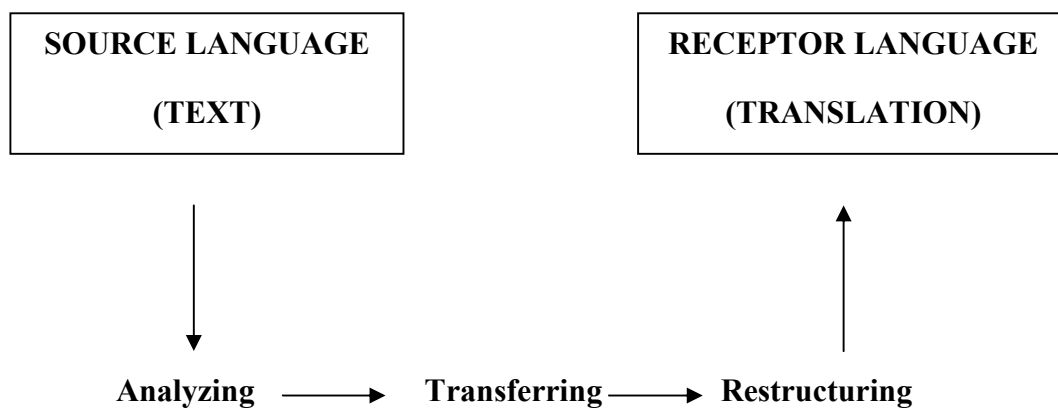


Figure 1. Translation process Nida and Taber (1982:80)

The first process is analysis. This is the process when translator will analyze the grammatical relationship and the meaning of words and sentences in the Source Language that will apply in the Target Language. The material that already analyzed in step 1 is transferred in translator's mind from the SL to the TL. The last step is restructured; the translator needs to re-write or re-expresses the material in such a way that the translation product is accepted in the TL.

Translation process consists of many steps. In line with Nida and Taber, Larson (1984:3-4) states the steps of translation process are studying the lexicon,

grammatical structure, communication situation and cultural context of the SL text. Analyzing the ST in order to determine its meaning and then reconstructing the ST's meaning using the lexicon and grammatical structure which are appropriate in the receptor language and its cultural context.

Bell (1991:20-21) states that in transforming a source language text into the target language text which takes place within memory, a translator follow this process: 1) the analysis of the source language text into universal semantic representation and 2) the synthesis of that semantic representation into a target language text. The model below shows the explanation:

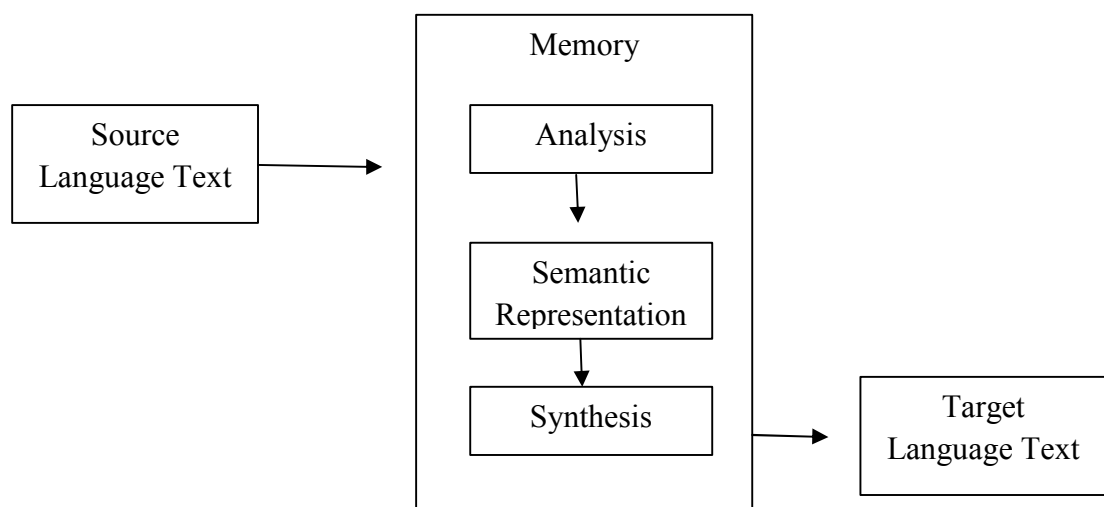


Figure 2. Translation Process Bell (1991: 20-21)

#### e. Meaning Equivalence

The translation process is an activity that related to meaning. Hence, the translator has to handle and transfer the meaning accurately. Sometimes, the translator makes a mistake when doing translation process, so that the function of

translation in bridging the language in term of meaning is not successful. In giving interpretation to the source language's meaning, the translator has to know the kinds of meanings in order to translate it accurately.

Larson (1984:36-37) explains that meaning can be divided into three terms. First is referential meaning, it means when the word refers to a certain thing, event, attribution, or relation which person can perceive or image. Second, organizational meaning means putting the referential information together into a coherent text. Third is situational meaning. It means the crucial things that have to be considered to understand the meaning such as when it takes place, the age, gender, and social status of the speaker and the hearer.

Baker (1992:46) states that there are five differences equivalent in translation. First is Equivalence at word level, it is explores more the meaning of single words or expressions. Second, equivalence above word level, it explores the meaning of combination of words and phrases. Third, grammatical equivalence deals with grammatical categories such as number and gender. Fourth, textual equivalence explores the meaning of the textual level of language. Fifth is pragmatic equivalence. It is notice at how texts are used in communication situation that involves various variable such as writers and readers.

Hatim (2001:28) states that equivalence may be achieved at the following levels:

- a. source language and target language have similar orthographic or phonological features (Formal equivalence)

- b. source language and target language refers to the same thing in the real world (Referential or denotative equivalence)
- c. source language and target language triggers the same or similar associations in the minds of speakers of the two languages. (Connotation equivalence)
- d. source language and target language are used in the same or similar context in their respective language (Text formative equivalence)
- e. source language and target language have the same effect on their respective readers (Pragmatic or dynamic equivalence).

According to Nida (1982:200) there are two different types of equivalence; they are formal equivalent and dynamic equivalent. Formal equivalent focuses on the message itself, in both form and content. Meanwhile, dynamic equivalent is based on the principal equivalent effect. For example, the relationship between receiver and message should aim at being the same as that between the original receiver and source language message.

Bell (1991:6) in *Translation and Translating: Theory and Practice* explains equivalence in a clear way of degree equivalence:

Text in different language can be equivalent in different degrees (fully or partially equivalent), in respect of different levels or presentation (equivalent in respect of context, of semantics, of grammar, of lexis, etc) and at different ranks (word-for-word, phrase-for phrase, sentence-for-sentence).

There is no absolute synonymy in the idea of total equivalent of the SL and the TL. Language are different from each other, they have their own distinct codes, rules, and grammatical structure. Hence, something will always be 'lost' or



‘gained’ in translating process and translator find themselves being accused of reproducing only part of the original and so ‘betraying’ the author intentions (Bell, 1991:6). Yet, a good translator should produce the highest equivalent in the nearest of sameness meaning between the SL and the TL.

## **2. Foreignization and Domestication**

### **a. Notions of Foreignization and Domestication**

In translation, strategy, technique, and method have different sense. According to *Oxford Advanced Learner's Dictionary*, the definition of a strategy is a plan designed for a particular purpose. Strategy in translation is translator's decision process in taking the right way to translate the source text. In contrast, technique is the materialization of the strategy used by the translator. It can be seen in the translation product. Method is the conclusion that is drawn from techniques.

Translation process, technique and method are needed in translation. Technique also has an important place in translation in transferring the SL into TL. There are so many techniques in translation proposed by many scholars. In the present, the researcher uses the foreignization and domestication categories as translation techniques. The terms foreignization and domestication are the translation technique that take into account the influence of cultural and ideological factors on translation and consider the influence of translation on the target readers and cultural as well (Venuti, 1995:20).

Lawrence Venuti describes the notions of foreignization and domestication as two different techniques. He describes that the translator's condition is like in contemporary of Anglo-American culture. It seems like situation where there are two different techniques are being together and always contrast to each other.

Domesticating technique is "an ethnocentric reduction of the foreign text to target language cultural values, bringing the author back home" (Venuti, 1995:20). It makes translated product familiarized and domesticated in the target language. The translator replaces cultural terms or values which contain in the SL into the TL's cultural values which have the same meaning. Therefore, if the translated product becomes very transparent and easy to read, it is clear that the translation is being domesticated.

As the opposition to domesticating technique, there is a foreignizing technique. Venuti (1995:20) states that foreignization is signifying "the difference of the foreign text, yet only by disrupting the cultural codes that prevail in the target language". Foreignizing is such a practice for the translator to entail the choice of a foreign word to translate text. The translator can choose to translate in a way that deviates from the technique using the dominant discourse that apply or choose to translate the use of contemporary foreign literature in the target text.

Translation scholars have long debated whether or not a translation of any text should bring the cultural and linguistic information of that text more in line with the culture of the target readers (domestication) or leave the foreign text

seen as foreign to the target readers, holding as much of the ST's linguistic and culture form as much as possible (foreignization) (Yang, 2010:1). Domestication and foreignization are concerned with two cultures, the former means replacing the source culture with the target culture and the latter means preserving the differences of the source culture. When they are differences in SL and TL's linguistic presentation and cultural information, domestication and foreignization exist.

It can be concluded that there are two translation techniques proposed by Lawrence Venuti. First are domestication categories that the translator can replace cultural terms in the SL which have the same meaning in the TL's culture. Second is foreignization categories where the translator can choose to use the foreign terms from the source language into the target language.

#### **b. Foreignization and Domestication Categories**

The notions of foreignization and domestication are very broad terms that can cover many translation techniques from many experts. The researcher uses foreignization and domestication categories as translation techniques suggested by Jan Pedersen's journal.

There are four foreignizing categories (preservation, addition, naturalization, and literal translation) and five domesticating categories (cultural equivalent, omission, globalization, translation by more specific words and equivalent translation).

The notion of foreignization and domestication that cover many translation techniques can be placed into foreignization and domestication categories. In this model, the techniques for rendering cultural terms into a target language are arranged on what might be called Venutian scale, ranging from the most foreignizing to the most domesticating (Judickaite, 2009:2).

### **1) Foreignization Categories**

#### **a) Preservation**

Preservation allows an element from the ST to enter the TT. Sometimes element from the ST is marked off from the rest of the TT by quotes or italics. Pedersen (2005:4) states that preservation would be the technique that displays the most fidelity toward the ST, as the translator is true not only to the spirit but indeed every word from the ST.

For example in (Hari, 2013:102)

ST: “*Dokar?*” *katanya*.

TT: “***Dokar?***” she said.

#### **b) Addition (notes and glosses)**

Addition means leaving the element of the ST in its untranslated form, but adding information that is not present in the ST, making the TT more specific than the ST (Pedersen, 2005:4). According to Newmark (1988:92) a translator may have to add additional information to his version which is normally cultural

(accounting for difference between ST and TT culture), technical (relating to the topic) or linguistic (explaining wayward use of words). Newmark also adds some methods in the form of notes and glosses:

- (a) Notes at the bottom of page
- (b) Notes at the end of chapter
- (c) Notes or glossary at the end of book

Some of the additional information has several weak points, for example in notes or glossary at the end of the novel. It makes the readers go to the end of novel every time to find foreign words. Consequently, the readers take more time to find those foreign words at the glossary every time he or she comes across the foreign words in the novel.

For example:

ST: *Di langit ada surga, di bumi ada **Hanchou**, dan kami menambahkan: di hati ada kepercayaan.* (ASB.p89)

TT: In the sky there is heaven, on earth there is **Hanchou** and we young people have added: 'In the heart is faith'. (CAN.p68)

**Glossary** (CAN.p350)

Hanchou: **a city regarded by the Chinese as one of the most beautiful in the world.**

### c) Naturalization

Naturalization means words from ST are naturalized into the TT, adapted to the grammatical and phonological rules of the TT. Hence, the words in the ST are not completely unknown for the TT but it may appear more comprehensible to the reader of the novel than the ST version.

For example:

ST: **Maresose** itu berkendara terus tanpa menggubris batu-batu yang berlayangan. (ASB.p29)

TT: **The Marechausee** rode on, ignoring the flying stones. (CAN.p30)

### d) Literal Translation

Literal translation could hard be used on proper names, but it is not uncommon for rendering the names of the companies, official institutions, and technical gadgetry. In the other word, it is translated by word for word and the semantic load of the TT is unchanged nothing is added or subtracted. Pedersen (2005:5) states that literal translation straddles the fence between the SL and TL-oriented technique, between the exotic and domestic.

For example:

ST: *Belum pernah terjadi, katanya, Pribumi mencoba-coba menentang keputusan **Pengadilan Putih**.* (ASB.p8)

TT: It had never happened before, he said, a native daring to oppose a decision of **the white court**. (CAN.p17)

## 2) Domestication Categories

### a) Cultural equivalent

The cultural equivalent means that the cultural element from the ST is removed and replaced by different culture element from TT that have the same meaning. In this case, the cultural element from ST could be expected to be known by the TT readers.

For example:

ST : *Kita semua tahu gembar-gembornya mau jadi **juris***. (ASB.p11)

TT: Remember how he used to carry on about becoming **a lawyer**.  
(CAN.p19)

### b) Omission

Omission means replacing the element of ST with nothing. A translator may choose omission responsibly, after rejecting all alternative technique or responsibly to save him/herself in the trouble of looking up something he/she does not know.

For example:

ST: *Tuan mungkin sudah menyukai kecap, tahu, **taoco**, bakmi, bakso, hungkwee, tanpa Tuan rasakan lagi sebagai pengaruh bangsa lain.*  
(ASB.p399)

TT : Perhaps you yourself are already a lover of bean curd, and noodles without ever feeling you have been influenced by another race.  
(CAN.p262)

### c) Globalization

Globalization means replacing the element referring from the ST to something specific by something more general. In this globalization, Pedersen (2005:6) states that there is an upward movement on a hyponymy scale, producing a TT item that is less specific than the ST element.

For example:

ST: ***Kuntow dan silat** membikin banyak orang terpentak dan roboh di lantai.* (ASB.p100)

TT: **Various martial arts** left many people sprawled on the floor.  
(CAN.75)

### d) Translation by more specific Words

This Translation by more specific words is a contrast to the translation by a more general word such as globalization. This replaces the element from ST



with a more specific word. The translation represented in the TT is the specification of the original element from the ST.

For example:

ST: *Tak ada perabot didalam ruangan itu kecuali sebuah ambin besar dari bamboo, sebuah **pelita** yang berdiri pada jagang bambu.*  
(ASB.p242)

TT: There was no furniture except for a long big bamboo bench and a **kerosene lamp** hanging from a bamboo pole. (CAN.p166)

#### e) Equivalent Translation

Equivalent translation is the most domesticating technique in the foreignization and domestication translation technique. In Equivalent Translation the ST terms are replaced with its equivalent in the TT terms. Thus, the elements from the ST must have their equivalents in the TT.

For example:

ST: *“Dia minta dibikinkan bagan jebakan **macan kumbang**”.*  
(ASB.p151)

TT: “He’s asked me to design a trap to catch a **black panther**.”  
(CAN.p109)

### 3. Culture

#### a. Notions of Culture

Culture is one of the identities of a country. Every country has a lot of culture in it. It can be affected to the literary works and also movies in those countries. One of the most difficult problems in translating is translate culture. When cultures are similar, there is easier to translate. This is because both languages will probably have terms that are less equivalent for various aspects of the culture. When the cultures are very different, it is often very difficult to find its equivalent.

There are many definitions about culture from many experts, different scholar use different terms to denote this notion. Newmark (1988:94) defines culture as the way of life and its manifestations that are peculiar to a community that uses a particular language as its means of expression.

Hoed (2006:79) also states that culture is the way of life that can be seen in the form of behavior and its product materially or artifact through habituating and learning processes in a society by generations.

Further, *Cambridge Advanced Learner's Dictionary* (2005:302) culture refers to the cumulative deposit of knowledge, experience, belief, values, attitudes, meaning, hierarchies, religion, notions of time, concept of the universe, and material objects and possessions acquired by a group of people in the course of generations through individual and group striving.

## **b. Cultural Terms**

The notion of cultural term is very common in the translation, especially in literary translation. Different scholars use different terms to denote this notion. For example, Newmark (1988:94-95) refers to cultural terms than cultural words. He defines culture as the way of life and its manifestations that are peculiar to a community that uses a particular language as its means of expression. He also divides cultural language into two specifications. There are cultural from universal and personal language. The word such as 'die', 'live', 'star', 'swim' and so on is a universal language which is easy to translated, meanwhile the word such as 'monsoon', 'steppe', 'dacha', 'tagliatelle' and so on are cultural words.

Furthermore, Newmark (1988:95) says that most cultural words are easy to detect since they are associated with a particular language and cannot be literally translated. Meanwhile, many cultural customs are describe in ordinary language such as ('topping out of building', 'time, 'gentlemen please', 'mud in your eye') where literal translation would distort the meaning. From Newmark's explanation, it is clear that cultural word is a word in particular language that brings cultural value which does not exist from other languages. When a cultural word is translated, it is possible that the cultural value will change.

The culture-specific items or cultural words, culturally-bound items, cultural items, cultural terms, and so on are words, phrases or expression used by members of a certain culture to express their concepts about something closely related to their culture. A cultural term is usually marked by special characteristics

because every language in the world has its own words, phrases or expression by special characteristics.

Baker (1992:21) provides culture-specific concepts instead of cultural words.

“The source language word may express a concept which is totally unknown in the target language. The concept in question may abstract or concrete; it may relate to a religious belief, a social custom, or even a type of food, such concept are often referred to as culture specific.”

Other experts such as Alvarez and Vidal in Espindola (2005:76) states those cultural-specific items are contexts-oriented and context-dependent. There is no longer textual translation but a contextual translation. So that the correspondence of cultural specific items in cultural pairs involves in the translational process may depend on the degree of dis(similarities) between the language involves.

From the explanation above, it can be concluded that cultural terms are an expression whose meaning is tied strongly to its culture. It is almost impossible to transfer its cultural meaning in other languages by defending its original meaning. Because of the dissimilarities of culture in other countries, this cultural meaning is hard to be translated.

### **1) Types of Cultural Terms**

There are many experts that divided types of cultural terms. One of them is Newmark (1988:95) in his book entitled *A Textbook of Translation*. He

categorized foreign cultural words into five divisions. The divisions are ecology, material culture, social culture, social organization, and gesture and habits.

### 1. Ecology

Ecology consists of geographical features which are natural relationship between plants, animals, winds, hills. The word such as *tundra*, *honeysuckle*, *pampas*, and *paddy field* are cultural words that are different between countries.

### 2. Material Culture

Material culture consists of many kinds of food, clothes, houses, transport and so on. Newmark (1988:97) states that food is the most sensitive and important expression of national culture for many people. Transportation also becomes the cultural expression for many people around the world. For example, the word *Andong* is a traditional vehicle in Indonesia, which of course other countries do not have its equivalent to translate.

### 3. Social Culture

Newmark (1988:98) defines social culture as work and leisure. There is rarely a translation problem since the words can be transferred, have approximate one-to-one translation or can be functionally defined, 'pork-butcher', 'hardware', 'cake', 'hat', 'chocolate', 'shop', 'cake shop with café'. Another example in Bahasa Indonesia is the word *kusir* which is translated into *driver*.

#### 4. Social Organization

Social organization involves political, administrative, religious, artistic and historical terms. The political and social life of a country is reflected in its institutional terms (Newmark, 1988:99). For example, ‘pentagon’, ‘white house’, and the word ‘*surau*’ which is translated into *prayer room*.

#### 5. Gesture and Habits

The last categories of culture based on Newmark are Gesture and habits. It is described as a structured system of pattern behavior, which is to say as the characteristic ways of people. In gesture and habits, there is a distinction between description and function which can be disambiguate cases such as, if people giving a thumb-up means ‘OK’ or in western culture, it means “I need a ride” and in Javanese culture it means allow guests to come in polite.

Another expert that is categorized cultural term is Espindola in her journal entitled: *Two facets in the Subtitling process: Foreignisation and/or domestication procedural unequal cultural encounters* (2006). Espindola categorized cultural items into 12 terms. There are Toponyms, Anthroponyms, Forms of entertainment, Means of transportation, Fictional character, Legal System, Local institution, Measuring system, Food and drink, Scholastic reference, religious celebration and dialect.

##### 1. Toponyms

The first category is toponyms. Toponym means cultural words that consist of place name, geographical name, and proper name of locally. The example of

toponyms is the word *spring* in English is translated into *musim Semi* in Bahasa Indonesia. In Indonesia, there are only two seasons, summer and rainy season. The word spring in Indonesia is becoming uncommon and not easy to understand.

## 2. Anthroponyms

Anthroponyms consist of ordinary and famous people's name and nickname referring to regional background which acquires identification status. For example, the word *Ndoro* that means nickname for the noble people in Javanese is translated into *Sir* in English language.

## 3. Form of entertainment

It consists of public performance or shows. For example, the word *Gamelan* as a traditional musical instrument in Java is translated into *Traditional orchestra* in Bahasa Indonesia.

## 4. Means of transportation

It consists of cultural transportation facilities for people associated with specific culture. For example, the word *Dokar* as a traditional transportation in Indonesia especially in Java is translated into *Carriage* in English.

## 5. Fictional Character

This is consisting of a person in a novel, play, or film who is related to fiction, works of imagination. For example, *Superman* is a superhero character in Marvel comic which is translated into *Bimasakti* in Bahasa Indonesia.

## 6. Legal System

Rules of conduct inherent in human nature and essential to or binding upon human society.

#### 7. Local Institution

Consist of an organization that helps or serves people in a certain area. For example, the word *Padukuhan* in Bahasa Indonesia is translated into *Village* in English language, because it is difficult to find the word that similar with *Padukuhan* in Indonesia.

#### 8. Measuring system

Unit used in determination of the size, weight, speed, length, and so on. For example, *250 pounds* in English is translated into *1000 kg* in Bahasa Indonesia.

#### 9. Food and drink

It consist of cultural food and drink in source text to target text. For example, the word *Arak* in Bahasa Indonesia is translated into *Rice beer*. Another example is the word *Saffron* in English is translated into *Kunyit* in Bahasa Indonesia.

#### 10. Scholastic reference

It is related to school or studying. The word such as *Student goverment* in English is translated into *OSIS* in Bahasa Indonesia.

#### 11. Religious celebration

Related to something special which marks a religious occassion. For example, the word *Ramadhan* is translated into *The month of fasting*.

#### 12. Dialect



Dialect is related to variation which determines speaker's status as regards to social class, age, sex, education, and so on.

#### 4. *Anak Semua Bangsa*

*Anak Semua Bangsa* is the second book in Pramoedya Ananta Toer's epic quartet called *Buru Quartet*. This quartet consists of four novels; there are *Bumi Manusia* (This Earth of Mankind), *Anak Semua Bangsa* (Child of All Nations), *Jejak Langkah* (Footsteps), and *Rumah Kaca* (House of Glass).

*Anak Semua Bangsa* is the sequel story from the first novel *Bumi Manusia*. The story is set in Surabaya in East Java at the end of the Dutch colonial rule. This novel describes the sorrow of Javanese people under the Dutch colonialism. The beginning of the story tells about Minke, the Javanese young man that is very sad when his wife departed to the Dutch because of their married has no legal validity according to the Dutch law. Minke's wife, Annelies was so depressed and sick before long she died in sorrow. In this novel, Pramoedya describes the evil of Dutch colonialism. It happened when Minke meets Trunodongso, a farmer that terrorized to give up his land to a sugar factory. Minke promised to report his case in newspaper, but there is a conspiracy between the media and government. This novel's end when Ir.Maurits Mellema, son of Mellema with his first wife would take over Minke's mother in law, Nyai Ontosoroh's company.

The author Pramoedya Ananta Toer is the famous Indonesian writer. He spends his time in Jail during the new order regimen of Suharto in 1973. On the

island Buru, he spends time to writing and still managed to compose orally his best series of work *The Buru Quartet*. His best work gain many national and international awards, one of them is Freedom to Write Award from PEN American Center, USA in 1988.

*Anak Semua Bangsa* is translated by Max Lane, who is a second secretary at the Australian embassy in Jakarta. This novel published in 1980 by Hastra Mitra and published again with revised by Lentera Dipantara in 2006. This novel was translated into 18 languages, including America, Japanese, German, and so on. The English version of *Anak Semua Bangsa* is entitled *Child of All Nations*.

## **B. Review of Relevant Studies**

There are many earlier researchers that used foreignization and domestication categories, especially in term of cultural terms. One of example are research was done by Judickaite (2009) in her journal entitled *The Foreignization and Domestication Applied to Film Translation: analysis of Subtitles in Cartoon Ratatouille*. She tries to find whether English Culture terms are domesticated or foreignized in the Lithuanian subtitle of the cartoon Ratatouille. The result from her journal are the translation of cultural words that denote the name of food items, dishes, wines and occupations in the film *Ratatouille* are mostly used foreignizing technique and have a good subtitle in Lithuanian language.

The second research is conducted by Ari Fajri Novari in her thesis entitled *Foreignization in cultural words translation of John Boyne's book The*

*Boy in The Stripped Pyjamas*. She analyzes the cultural categories based on Newmark, foreignization translation technique and the quality of translated text in term of readability.

From her thesis, she concludes that the novel is readable by Indonesian readers as target readers since most of the cultural words has been translated well and known by target readers.

Both of those researches give a lot of contribution in understanding of foreignization and domestication in cultural terms.

### **C. Conceptual Framework**

In terms of translation, there are lingual translation and non-lingual translation. This research is a research that deals with lingual translation since it is involves languages. This research uses the theory of Jacobson (in Venuti, 2000:144) that there are three types of translation: *intralingual* translation, *interlingual* translation, and *intersemiotic* translation. *Interlingual* translation is an interpretation of verbal signs by means of some other language

In this case, the concept of *interlingual* translation is applied in this research since there are two different languages are analyzed. It is Bahasa Indonesia and its English realization. In *interlingual* translation, it can be bilingual or multilingual translation. Thus, this research is bilingual translation that involves two different languages. The researcher limits the data which is only Indonesian cultural terms are being taken. This research analyzes the Bahasa Indonesia novel

entitled *Anak Semua Bangsa* by Pramoedya Ananta Toer and its English realization *Child of All Nations* by Max Lane.

In types of cultural terms, this research adopts the theory of cultural terms by Newmark (1988:95) in his book entitled *A Textbook of Translation* that divided cultural terms into 5 types. There are ecology, material culture, social culture, social organization, and gesture and habits.

Ecology is consist of geographical features which are usually have natural relationships with plants, animals, seasons, hills, winds, and so on. Newmark (1988:96) states that ecology consists of geographical features that usually have value-free politically and commercially and can be normally distinguished from other cultural terms. For example *Sawah* in Bahasa Indonesia become *Wet field* in English. *Sawah* is uncommon in European countries because the people in there are not producing rice and eat bread or wheat for their daily food. Hence, the target readers can imagine the word *Sawah* by the translated version *Wet field*. Another example is *Setandan Pisang* in Bahasa Indonesia, there is no equivalent word to represent *Setandan* in English, so that the translator just translates it into Bananas.

Material culture involves of food, clothes, houses, towns, and transports and so on. Different country has a different culture. One of the most sensitive and important expression of national culture is food. For example, the word *Cream Tea* in English is translated into *Teh* in Bahasa Indonesia. People in Indonesia are uncommon with the *Cream Tea* like in West country such as England. It is like

oven pie with jam and white cream consisting of tea to drink for the afternoon meal. It can also include sandwiches and cakes. The translator cannot catch the equivalent meaning in the source language by translating *Cream Tea* as *Teh*.

According to Newmark (1988:98) social culture as work and leisure. It essentials that people become aware of their own influenced cultural and values as well as the cultural values and attitudes of other cultures. For example the word *Sheriff* in English is translated into *Inspektur Polisi* in Bahasa Indonesia. In Indonesia the word *Sheriff* is unfamiliar for the police chief in one area. The translator try to find the closest and equivalent meaning by using *Inspektur Polisi* to tell the meaning of *Sheriff* for the target readers. Another example is the word *Camat* in Bahasa Indonesia, which is translated into *Native official in charge of several villages*. Translator gives an explanation in the target language to make the target readers understand the meaning of *Camat*.

Social Organization involves political and administrative, religious, artistic and historical terms. The political and social life of a country is reflected in its institutional terms (Newmark, 1988:99). The word such as *Kecamatan* in Bahasa Indonesia is categorized into social organization. It is a problem to translate it into English because it is an unknown concept in the target language. In English there is no equivalent word that represents the word *Kecamatan*. Another example is the word *Padukuhan* and *Kelurahan* in Bahasa Indonesia. The translator cannot find the equivalent translation for it, so that those words are translated into the Village.

The last category of cultural terms is Gesture and habits. This category is described as a structured system of pattern behavior that is to say as the characteristic ways of people. Different nation has different gesture to represent something related to culture. For example, in Indonesia *Pacak gulu* is one of the structures in Javanese dance. *Pacak gulu* means that the dancer moves her head right and left in a beautiful way. *Pacak gulu* is a culturally term in gesture. Another example is when people giving a thumb-up mean “OK” but in western culture, it means I *need a ride*. Meanwhile, Javanese culture Thumb-up means allow guest to come in polite.

This research applied Foreignization and Domestication categories as translation techniques proposed by Jan Pedersen. There are 9 Foreignization and Domestication categories. There are four categories for Foreignization and five categories for Domestication.

Foreignization categories consist of preservation, addition, naturalization, and literal translation. The first category is preservation. It means allows an element from the SL to enter the TL. Sometimes element from SL is marked off from of the TL by quotes or italics.

For example in (Aini, 2011:21)

ST : And not just any cheese. **Tomme de chevre de pays.**

TT : *Ini bukan keju sembarangan. **Tomme de chevre de pays.***

The word *Tomme de chevre de pays* in the target text is translated into the same in the source text. The translator used the same sentence in the TT by

marking by italic as represent that the sentence with italic is the foreign sentence from the source text.

The second foreignization category is addition. Addition (notes and glosses) means leaving the element of the ST, but adding information that is not present in the ST.

For example:

ST : ..., *jadi sekarang sinyo bekerja pada Nyai?* (ASB.p16)

TT : ..., So sinyo works for **Nyai** now? (CAN.p22)

Glossary (CAN.p351)

*Nyai* : **The native concubine of a Dutch man in the Indies.**

The explanation of the word *Nyai* in the ST is adding by translator in the glossary at the end of the book. It makes the target readers easily to understand the word *Nyai* that is a cultural term in the ST.

Naturalization means word from the ST are naturalized into the TT, adapted to grammatical and phonological rules of the TT.

For example in (Aini, 2011: 25)

ST : Team six, **sauc**es. Get to your station.

TT : *Tim enam. **Sausnya!** Ayo ke posisi kalian*

The word *Sauce* in the ST has the same meaning with the word *Saus* in the TT. The translator naturalized it by change the grammatical rules as the word *Sauce* into *Saus*.

Literal translation refers to word-for-word translation which describe as being most common between languages of the same culture.

For example in (Aini, 2011:26)

ST : Lalo! We have some **veal stomach soaking**, yes?

TT : *Lalo! Kita punya **rendaman perut anak sapi**, kan?*

The translator change cultural term in the ST by translated word-for-word. *Veal stomach soaking* is uncommon food in the TT. So the translator only translated into *Rendaman perut anak sapi*.

Domestication categories consist of cultural equivalent, omission, globalization, translation by more specific words and equivalent translation.

The Cultural Equivalent means removed the cultural element from the ST and replaced with the same cultural element in the TT that has the same meaning.

For example in (Aini, 2011:55)

ST : No, he is a **plongeur** or something.

TT : *Ia **pencuci piring** atau semacamnya.*

*Plongeur* is a France word which is means dishwasher. Here *plongeur* is translated into *pencuci piring* in Bahasa Indonesia because *dishwasher* means *pencuci piring*.

Next of domestication categories is Omission. Omission means simply replacing meaning the element of ST with nothing. Sometimes the translator also omitted word that has no equivalent in TT.

For example:

ST : **Sanggul** telah lepas dan rambut terurai. (ASB.p219)

TT : Her hair had fallen loose and was now tangled. (CAN.p151)



The translator omitted the cultural term in the source text. The word *Sanggul* is the Indonesian cultural term that does not have the same meaning in other culture.

Globalization is means replacing the element reffering from ST to something specific by something general. The cultural specific terms from the ST are generalized in the TT.

For example:

ST: ***Kuntow dan silat*** *membikin banyak orang terpentak dan roboh di lantai.* (ASB.p100)

TT: **Various martial arts** left many people sprawled on the floor.  
(CAN.75)

*Kuntow dan silat* in the ST are kinds of traditional self-defense in Indonesia. This is not found in other country so the translator transferring *Kuntow dan Silat* in various martial arts to make it more general.

In contrast with globalization, the translation by more specific words is domestication category that replaced the element from the ST with more specific words.

For example in (Aini, 2011:76)

ST: This rosemary.

TT: ***Daun Rosemary***

Rosemary is a kind of herb plant that is usually used in cooking western or European foods. Indonesia is not familiar with this Rosemary especially in culture.

The last domestication category is equivalent translation. It means that the cultural ST items replacing with its cultural equivalent in the TT items. The elements from ST must have their equivalent in the TT.

For example in (Hari, 2013:50)

ST: ... *pameran ketrampilan dan kebiasaan yang di pelajari orang dari Eropa - sepakbola, standen, **kasti**.*

TT: ... exhibitions of all those skills and abilities studied by Europeans soccer, acrobatics, and **softball**.

*Kasti* is an Indonesian sport with have equivalent with *Softball* in TT. The translator change the word *Kasti* into *Softball* to make the target readers catch the meaning.

In translation activity, equivalence is the main point that has to be paid more attention. Bell (1991:6) says that a source that is transferred into a target language can be equivalent in different degrees. It can be fully or partly equivalent. There are four terms equivalence based on Bell's theory: Fully equivalent, partly equivalent, different meaning, and no meaning.

In addition the meaning equivalence is classified as follows:

#### 1. Equivalent

- a. Fully equivalent (complete meaning) means the meaning in the source text are completely transferred in the target language text.

For example in (Hari, 2013:126)

ST: "*Kalau dewi itu kelak mendampingi jadi **Raden Ayu**, aduhai, semua bupati di Jawa akan dendam karena iri*".

TT: “If this goddess were to be beside you as your **Raden Ayu**, all the bupatis of Java would be in a higher fever because of their envy”.

**Glossary:**

*Raden Ayu*: **The title for the aristocratic Javanese women, especially the first wife of a Bupati.**

The ST *Raden Ayu* is translated into the same expression and added information of *Raden Ayu* by writing down in the glossary. It makes the target readers can understand the message from the ST by find the word *Raden Ayu* in the glossary.

- b. Partly equivalent happened when the source text is translated into the target language only expressed with the word that related to the target text’s meaning. The word in the source text is translated without adding an explanation of form or function, so that the meaning is partly equivalent.

For example in (Hari, 2013:127):

ST: *Semua bercaping bambu.*

TT: They all wore bamboo **farmers’ hats**.

In ST’s culture the word *caping* is usually wear by farmers or workers when they work in the field to make their skin protected from the sun. However, in the TT, the word farmers’ hat makes the target readers represent it as a wide, curving lower edge and looks like a cowboy hat. The both ST and TT bring the message of a hat, but shape and material are different.

## 2. Non-Equivalent

- a. Different meaning occurs when the translator changes the information of the source language text by using words which have different meaning in the target language text.

For example in (Hari, 2013:129):

ST: *Sawah yang tertinggal tiada tergarap sedang menunggu penghujung **musim kemarau**.*

TT: The remaining paddy was still fallow, awaiting the beginning of the end of **autumn**.

In the ST's culture, there are only two seasons which are *musim kemarau* and *musim penghujan*. On the other hand, there are four seasons in TT's culture. The translator adapts the seasons in the TT's culture, but have different meaning from the source language.

- b. No meaning occurs when the word or expression of the source language are omitted or not translated by the translator in the target language.

For example:

ST: **Sanggul** telah lepas dan rambut terurai. (ASB.p219)

TT: Her hair had fallen loose and was now tangled. (CAN.p151)

The word *Sanggul* is a cultural term in the source language. *Sanggul* is a Javanese hairstyle, patterned hair rolls that place in the back of the women's head which is looking like a bun. In this example, the translator simply omits *Sanggul*, so the meaning of the word *Sanggul* is undelivered in the target language.

#### **D. Analytical Construct**

This research is aimed at describing the kind of cultural terms consist of five types of cultural terms, foreignization and domestication categories and the degree of meaning equivalence in cultural terms between Pramoedya Ananta Toer's *Anak Semua Bangsa* and English translation *Child of All Nations* by Max Lane.

First, Bahasa Indonesia text is identified to find the cultural terms. Then, the English translation text is analyzed to find their translations. The findings are considered as the reserach data. After that, the data are recorder on the table of analysis. Then the data are compared and analyzed in term of the cultural terms, foreignization and domestication categories and the degree of meaning equivalence in cultural terms between Pramoedya Ananta Toer's *Anak Semua Bangsa* and English translation *Child of All Nations* by Max Lane.

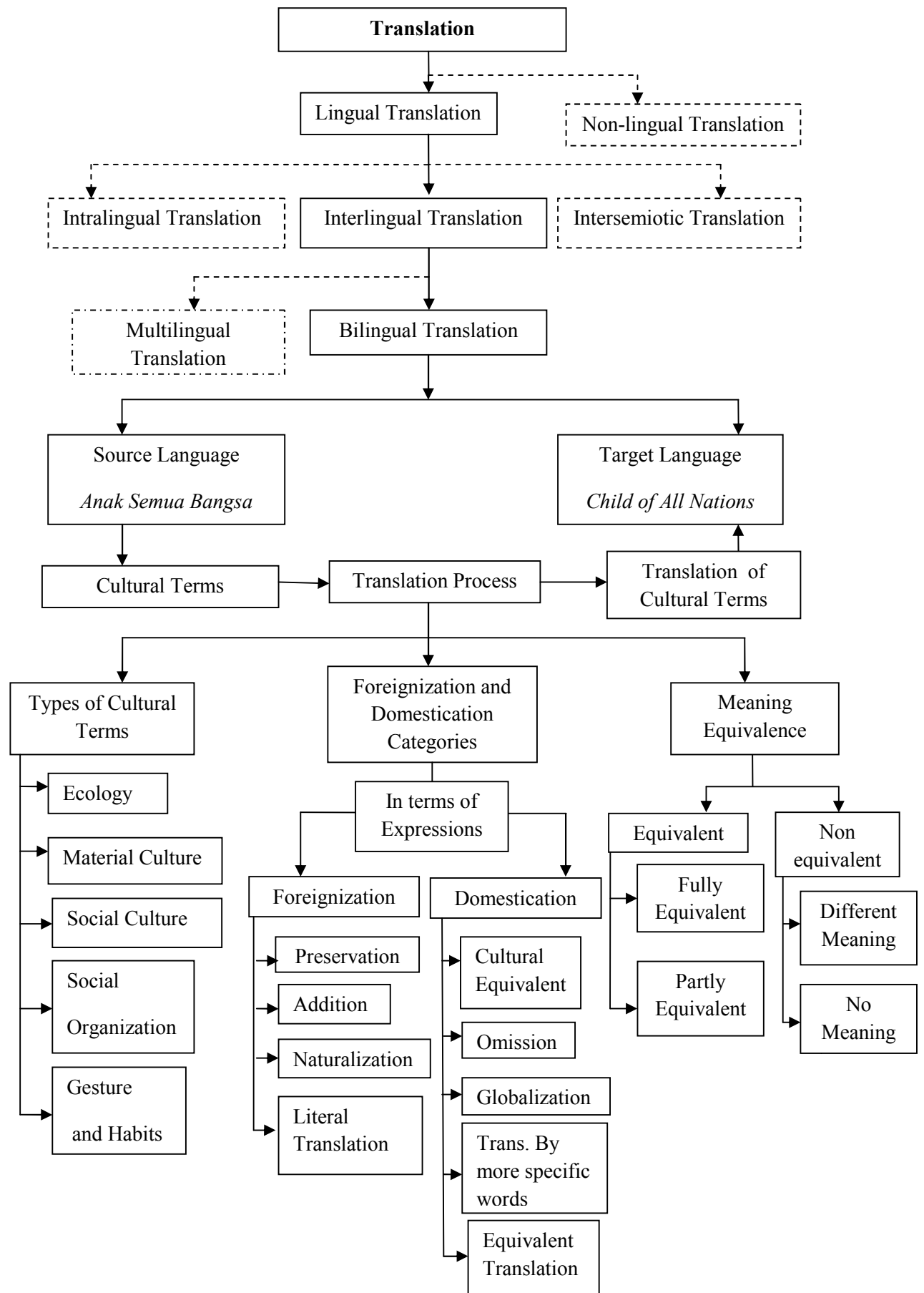


Figure.3 Analytical Construct

## **CHAPTER III**

### **RESEARCH METHOD**

#### **A. Type of the Research**

This research employs a descriptive qualitative method. It does not deal with the testing of a theory or a hypothesis, but it deals with an understanding of theory. According Vanderstoep (2009:165) qualitative research focuses on the meanings of experiences by exploring how people define, describe, and sense these experiences. In descriptive qualitative method, the selected data were investigated by analyzing them, then drawing the interpretation of the analysis. The interpretation will lead the researcher into conclusion. The data will be analyzed in order to describe the types of Indonesian cultural terms, describe the foreignization and the domestication categories and describe the degree of meaning equivalence in cultural terms between Pramoedya Ananta Toer's *Anak Semua Bangsa* and Max Lane's *Child of All Nations*.

#### **B. Data and Data Sources**

The data sources of this research were Pramoedya Ananta Toer's novel *Anak Semua Bangsa* and its English translation *Child of All Nations* by Max Lane. The Indonesian version was published by Hastra Mitra in 2006 and consists of 536 pages. The original was first printed in 1980. The title of the English version

is *Child of All Nations*, translated by Max Lane. It was published by Penguin Books Australia in 1991 and consists of 347 pages.

The data in this research were sentences containing Indonesian cultural terms which were found in Pramoedya Ananta Toer's *Anak Semua Bangsa* and their translation in English. The data were collected manually from the Bahasa Indonesia novel and the translated version. In analyzing the foreignization and domestication categories, this research was limited in terms of expression. Meanwhile, the units of analysis in this research were in the forms of phrases, clauses and sentences from the Indonesian cultural terms.

### **C. Research Instruments**

In this qualitative research, the researcher was the main research instrument. The researcher was placed as the main instrument because of her roles as the main data collector, analyzer the data and reporter of the finding in the research. Meanwhile, the other instruments include data sheets, books and laptop also considered as the helpful secondary instruments to conduct the research.

The data sheets were useful to record the data which will be transferred into a table of analysis. Books were function to collect the theories used in this research and laptop were considered as instruments that help the researcher to finish this research into hard copy writing.

### **D. Research Design**

This research was designed as follows.



### 1. Technique of Collecting Data

In collecting the data, the researcher took some steps as presented below:

- a. reading the novel *Anak Semua Bangsa* and English translated version comprehensively at least 3 times,
- b. finding out and marking the Indonesian cultural terms in the novel by using highlighter,
- c. transcribing the data from the novel that marked with highlighter into the sort of cultural terms list,
- d. reading the cultural terms list and identifying the list by giving a code,
- e. transcribing and identifying the list of cultural terms in English translated version,
- f. selecting and classifying data based on types of Indonesian cultural terms,
- g. classifying the cultural terms data based on foreignization and domestication categories,
- h. transferring the data into the table of analysis and describing the data in some classification, i.e: in types of Indonesian cultural terms: ecology, material Culture, social culture, social organization, and gesture and habits.  
In term of foreignization and domestication categories: preservation, addition, naturalization, literal translation, cultural equivalent, omission, globalization, translation by more specific words and equivalent translation,
- i. classifying the data to find out the degree of meaning equivalent by using code,
- j. representing the result clearly.

## 2. Classifying the Data

In collecting the data, the data were given codes to make the analysis easier. The data classification arranged in the following steps.

### a. The classification of types of Indonesian cultural terms coded on:

- CC-1 : Ecology
- CC-2 : Material Culture
- CC-3 : Social Culture
- CC-4 : Social Organization
- CC-5 : Gesture and habits

### b. The classification of the foreignization and domestication categories coded on:

#### 1) Foreignization categories:

- Pr : Preservation
- Ad : Addition
- Na : Naturalization
- Li : Literal Translation

#### 2) Domestication categories:

- Cu : Cultural equivalent
- Om : Omission
- Gl : Globalization
- Tr : Translation by more specific words
- Eq : Equivalent translation

c. The classification of meaning equivalent coded on:

1) Equivalent

Eq1 : Fully Equivalent

Eq2 : Partly Equivalent

2) Non Equivalent

Ne1 : Different Meaning

Ne2 : No Meaning

d. Classification of the data sources:

ASB-10 : *Anak Semua Bangsa*, pages 10

CAN-11 : *Child of All Nations*, pages 11.

e. Encoding the data

In this process collecting the data, the data were given codes based on the above classification. For example:

01/ASB -10/CAN-12/CC-2/Pre/Eq1

This can be explained as follows:

01 : Data number 01

ASB-10: *Anak Semua Bangsa*, pages 10.

CAN-12: *Child of All Nations*, pages 12.

CC-2 : Types of Cultural Terms: Material Culture.

Pre : Foreignization category: Preservation.

Eq1 : The degree of meaning equivalent is Fully Equivalent.

### 3) Analyzed the data

The data are analyzed to find out:

1. The types of Indonesian cultural terms,
2. The foreignization and domestication categories,
3. The degree of meaning equivalence.

The unit analysis in this research was in the form of words, phrases, clauses and sentences. The example of the table analysis is as follows.

Table 1: Table of Analysis

NO	Cultural Terms of Data I & Data II	Cultural Category					Foreignization & Domestication Categories										Meaning			
																	Equivalent			
		CC1	CC2	CC3	CC4	CC5	Foreignization				Domestication						Eq		N-Eq	
							Pr	Ad	Na	Li	Cu	Om	Gl	Tr	Eq		Eq1	Eq2	Ne1	Ne2
1	Orang-orang tua melalui dongengan mengajarkan akan adanya dewa perkasa bernama <b>Kala-Batara Kala</b> . (ASB.p1)																			
	The old people teach us through their legends that there is a mighty god called <b>Batara Kala</b> . (CAN.p13) <b>Glossary:</b> Hindu God of Death. (CAN.p348)			v				v									v			
2																				

**Note:**

Code1: ASB.p22  
 ASB : Anak Semua Bangsa  
 p.22 : Page 22

Code2 : CAN.p 22  
 CAN : Child of All Nations  
 P22 : Page 22

CC1: Ecology  
 CC2: Material Culture  
 CC3: Social Culture  
 CC4: Social Organization  
 CC5: Gesture and Habits

Pr: Preservation  
 Ad: Addition  
 Na: Naturalization  
 Li: Literal Translation

Cu: Cultural Equivalent  
 Om: Omission  
 Gl: Globalization  
 Tr: Translation by more  
       specific words  
 Eq: Equivalent Translation

Eq1: Fully Equivalent  
 Eq2: Partly Equivalent

Ne1: Different Meaning  
 Ne2: No meaning

### **E. Trustworthiness**

The trustworthiness of the data in qualitative research was important to support the ideas in research findings. According to Moleong (2001:173), there were four criteria of validity and reliability to obtain the trustworthiness of the data, it consists of credibility, transferability, dependability, and confirmability.

The credibility of the data achieved by reading and rereading the data carefully and classifying the data based on the features. Here, the data were read and analyzed carefully in order to ensure that the data and the findings remain the same.

The dependability means proving the quality of validation of the data. In order to reach the degree of dependability, the processes of data collection and data analysis in this research are examined. The data are reviewed carefully to make sure that they were in accordance with the research question.

In addition, this research employed *Kamus Besar Bahasa Indonesia* (KBBI), *Cambridge Advanced Learner's Dictionary*, *Oxford Advanced Learner's Dictionary* and *Javanese-English Dictionary* as well to validate and confirm the data. This research was reviewed by some experienced people called consultants to do the data triangulation. The discussion with the first consultant, Asruddin Barori Tou, Ph.D and the second consultant, Yosa Abduh Alzuhdy, M.Hum, was done regularly from the beginning until the end of this research process. The researcher also asked some peers to check and validate the data analysis. In this research there were two peers, Falla Nour Rohmah and Yolanda Cyntia Putri who study in the same major, English language and Literature in Yogyakarta State University.

## **CHAPTER IV**

### **FINDINGS AND DISCUSSION**

There are two important points to be discussed in this chapter. They are the findings of the research and the discussion of the data analysis. The research findings show the findings of the research in the form of numbers which are presented in two different ways namely frequency and percentage. The findings of the research show the findings of the three objectives: Types of Indonesian cultural terms, foreignization and domestication categories, and the degree of meaning equivalence of each cultural term in Pramoedya Ananta Toer's *Anak Semua Bangsa*. Meanwhile, the discussion shows the deep explanation by presenting some examples based on the research objectives.

#### **A. Research Findings**

In this sub-chapter, there are three findings based on the three objectives. Each finding is presented in the form of tables which contain the frequency and percentage which represent the total of the findings. There is also the description which describes each table.

##### **1. The Description of Indonesian Cultural Terms Existing in Pramoedya Ananta Toer's *Anak Semua Bangsa***

In this research, the process of identification of the Indonesian cultural terms is based on five types which are proposed by Newmark (1988, 95-103). The types of Indonesian cultural terms are: *ecology*, *material culture*, *social culture*, *social organization*, and *gesture and habits*.

The following table presents the frequencies and percentages of the findings of types of Indonesian cultural terms existing in *Anak Semua Bangsa*.

Table 2: **The Frequencies of Indonesian cultural terms existing in Pramoedya Ananta Toer's *Anak Semua Bangsa***

No	Types of Cultural Terms	Frequency	Percentage
1	Ecology	37	16.02 %
2	Material Culture	103	44.59 %
3	Social Culture	60	25.97 %
4	Social Organization	29	12.55 %
5	Gesture and Habits	2	0.87 %
<b>Total</b>		<b>231</b>	<b>100 %</b>

Table 2 shows the frequency of the types of Indonesian cultural terms existing in Pramoedya Ananta Toer's *Anak Semua Bangsa*. The researcher finds that there are 231 data of Indonesian cultural terms. From table 2, it can be seen that the material culture has the highest frequency with 103 expressions out of 231 expressions or 44.59% followed by social culture with 60 expressions or 25.97%, ecology with 37 expressions or 16.02%, social organization with 29 or 12.55%, and the lowest frequency is gesture and habits with only 2 expression or 0.87% found in *Anak Semua Bangsa*.

Based on the result, the novel *Anak Semua Bangsa* by Pramoedya Ananta Toer contains a lot of Indonesian cultural terms. It is reasonable because the novel is set in Indonesia under colonial era. So, there are a lot of traditional and local



terms of Indonesia at that time found in this novel. The expressions such as *Andong, Kebaya, Sambal, etc* are categorized in material culture mostly found in this novel. Moreover, most of the Indonesian cultural terms are translated successfully by the translator. He translates 207 expressions from 231 expressions equivalent in the target language. However, the translator fails to translate 24 expressions. These findings are presented in the following sub-chapter for the discussion of equivalent meaning.

## **2. The Identification of Foreignization and Domestication Categories used in Pramoedya Ananta Toer's *Anak Semua Bangsa***

The concept of Foreignization and Domestication categories as translation techniques in this research is proposed by Jan Pedersen in his journal. They are 9 foreignization and domestication categories: (1) Foreignization: preservation, addition, naturalization, literal translation, (2) Domestication: cultural equivalent, omission, globalization, translation by more specific words, equivalent translation. The following table shows the frequency and percentage of foreignization and domestication categories used in Pramoedya Ananta Toer's *Anak Semua Bangsa*.

**Table 3: The Frequencies of Foreignization and Domestication used in Pramoedya Ananta Toer's *Anak Semua Bangsa***

No	Foreignization and Domestication Categories	Frequency	Percentage
<b>Foreignization</b>			
1	Preservation	25	19.38%

2	Addition	39	30.23%
3	Naturalization	12	9.3%
4	Literal Translation	53	41.09%
<b>Total of Foreignization Category</b>		<b>129</b>	<b>55.84%</b>
<b>Domestication</b>			
5	Cultural Equivalent	39	38.24%
6	Omission	15	14.71%
7	Globalization	17	16.67%
8	Translation by More Specific Words	8	7.84%
9	Equivalent Translation	23	22.55%
<b>Total of Domestication Category</b>		<b>102</b>	<b>44.16%</b>
<b>Total</b>		<b>231</b>	<b>100%</b>

The table above shows that there are 9 foreignization and domestication categories found in the data of Indonesian cultural terms in Pramoedya Ananta Toer's *Anak Semua Bangsa*. It can be seen that the data on foreignization category are higher than domestication category. There are 129 expressions or 55.84% using foreignization category and 102 expressions or 44.16% using domestication category. In the foreignization category, literal translation has the highest frequency with 53 expressions and the percentage is 41.09%, followed by addition with 39 expressions, preservation with 25 expressions, and naturalization is 12 expressions or 9.3%.

Moreover, in the domestication category, cultural equivalent is the highest frequency with 39 expressions or 38.24 % followed by equivalent translation with 23 expressions, globalization with 17 expressions, omission with 15 expressions, and the lowest is translation by more specific words with 8 expressions or 7.84%. Based on the result findings, both foreignization and domestication categories are identified and applied in this research. However, the application of foreignization category is more than the domestication category. It signifies that the translator keeps the local color of the original text into the target text because of the source text contains a lot of Indonesian cultural terms. The translator tries to familiarize the foreign cultural expressions in the target text. There are several terms that are categorized into non equivalent in the target text, but the translator success to translate the ST into the TT. It can be seen in the degree of meaning equivalence where 207 expressions are equivalent translation.

### **3. The Description of The Degree of Meaning Equivalence of Indonesian Cultural Terms in Pramoedya Ananta Toer's *Anak Semua Bangsa* as Represented in Max Lane's *Child of All Nations***

The translation of Indonesian cultural terms in Pramoedya Ananta Toer's *Anak Semua Bangsa* into English has a satisfying result. It can be seen in the data analysis that the frequencies of the equivalent meaning are much higher than the non-equivalent meaning. The following table shows the frequencies and percentages of the equivalent meanings in *Anak Semua Bangsa* and its English translation version *Child of All Nations*.

Table 4: **Degree of Meaning Equivalence of Indonesian Cultural Terms in**  
**Pramoedya Ananta Toer's *Anak Semua Bangsa***

No	Degree of Meaning	Frequency	Percentage
<b>Equivalence Meaning</b>			
1	Fully Equivalent	158	76.32%
2	Partly Equivalent	49	23.67%
<b>Total of Equivalence Meaning</b>		<b>207</b>	<b>89.62%</b>
<b>Non-Equivalence Meaning</b>			
1	Different Meaning	13	5.41%
2	No Meaning	11	4.58%
<b>Total of Non Equivalence Meaning</b>		<b>24</b>	<b>10.38%</b>
<b>Total</b>		<b>231</b>	<b>100%</b>

Table 4 shows that the translator successfully transfers the message of the source language into the target language in terms of Indonesian cultural term that existing in *Anak Semua Bangsa*. It is signed by most of the meaning equivalent of cultural terms in the novel is fully equivalent to the 158 expressions or 76.32%. In other words, the messages of 158 data in the source text are completely transferred in the target text. Meanwhile, there are 49 expressions or 23.67% not completely transferred and categorized in partly equivalent meaning. In terms of non-equivalent, there are two categories; they are different meaning and no meaning. In different meaning, there are 13 expressions or 5.41%.

It means that 13 data in the target text do not represent the same message as the source text message. The target readers will get different information with the readers in the source text. On the other hands, there are 11 expressions that categorized into no meaning. There are 11 expressions in the source text are not realized in the target text. It implies that 11 expressions are totally loose messages which should be delivered in the target text. In conclusion, there are 207 expressions out of 231 which indicate in equivalent meaning and 24 expressions categorized into non-equivalent in the Indonesian cultural terms of *Anak Semua Bangsa* as represented in *Child of All Nations*.

To make a clear description, the researcher provided the pie chart in the degree of meaning equivalence in the use of foreignization and domestication categories.

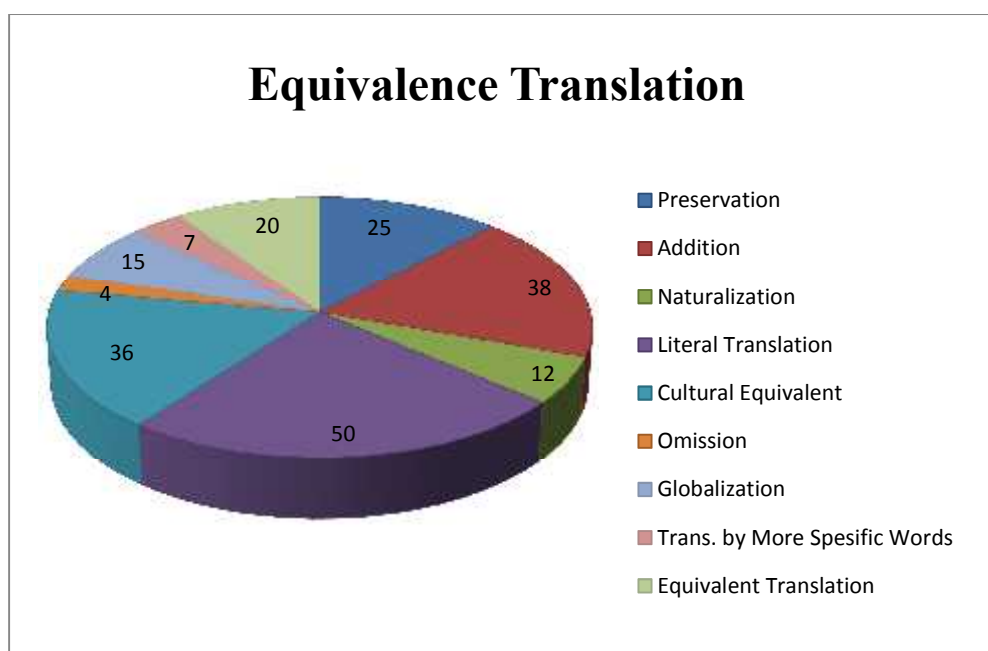


Figure 4: **Chart of Equivalence Meaning of Foreignization and Domestication Categories in *Anak Semua Bangsa***

According to the pie chart, literal translation is the highest frequency of foreignization and domestication categories in the equivalent meaning. It is followed by addition, cultural equivalent, preservation, equivalent translation, globalization, naturalization, translation by more specific words and the lowest is omission.

The figure below is the pie chart of the degree of non-equivalent meaning in the use of foreignization and domestication categories.

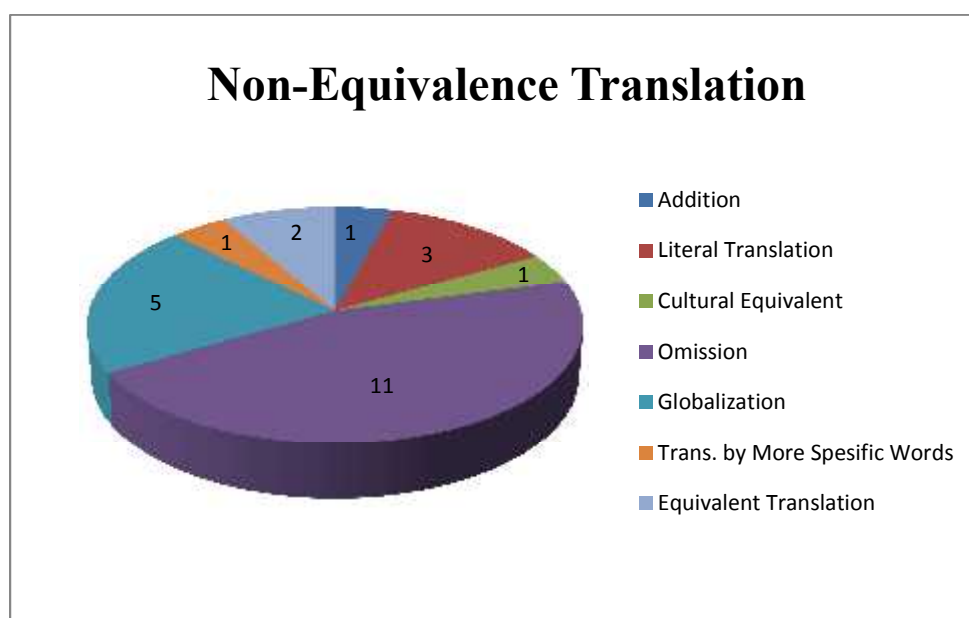


Figure 5: **Chart of Non-Equivalence Meaning of Foreignization and Domestication Categories in *Anak Semua Bangsa***

The pie chart above shows that omission is the highest number of data of non-equivalent meaning with 11 data, followed by globalization, literal translation, equivalent translation, translation by more specific words, addition, and cultural equivalent. Meanwhile, there are no preservation and naturalization data that are categorized into non-equivalent meaning.

According to the findings of this research, it indicates that omissions has a high possibility and makes the message of the source text into the target text incomplete, because of the several expressions are not realized in the target text.

## **B. Discussion**

This sub-chapter consist of deep explanation of the findings. It is to answer the objectives of the research that consist of three points, there are types of Indonesian cultural terms, the foreignization and domestication categories and the degree of meaning equivalence in cultural terms between Pramoedya Ananta Toer's *Anak Semua Bangsa* and English translation *Child of All Nations* by Max Lane.

### **1. Description of types of Indonesian Cultural Terms**

According to Newmark (1988:95) there are five types of cultural terms. They are *ecology*, *material culture*, *social culture*, *social organization*, and *gesture and habits*. In this research the most prominent types in the Pramoedya Ananta Toer's *Anak Semua Bangsa* is material culture and the lowest types is gesture and habits. Further explanation is described below.

#### **a. Ecology**

Ecology is the relation of plants and living creatures to each other and to their surrounding (Hornby, 1995:383). The examples of ecology such as flora, fauna, winds, hills, or geographical features can be seen in everyday life.

(Newmark, 1988:96-97). The researcher identifies 37 data that are categorized into ecological term. The example taken from the data is described below:

ST: *Orang juga bilang: petani pun harus membayar telur dan ayam dan kelapa muda dan buah-buahan dan **empon-empon**.*

TT: People also said that the peasant had to pay eggs and chicken and coconut and fruit and **herbs**.

**(114/ASB-170/CAN-120/CC-1/Li/Eq1)**

In this novel *Anak Semua Bangsa*, there are some data that are categorized as culture in term of ecology; one of them is the word *empon-empon* which is transferred into herbs. In *Kamus Besar Bahasa Indonesia* (KBBI), *empon-empon* is *rimpang (jahe, kunyit, temulawak, dan sebagainya) yang digunakan sebagai ramuan tradisional* (2008:370). Therefore, *empon-empon* is a cultural term that belongs to ecology in terms of flora. The word *empon-empon* has the same meaning with ‘herbs’ in the western country such as ginger, basil, thyme, etc. Hornby (1995:583) states that ‘herbs’ are plants whose leaves or seeds and so on are used in medicines and perfumes or flavoring food. Another example of ecology is presented below.

ST: *Pinggirannya tak berselokan dan ditumbuhi **dadap**, kaktus, dan batang-batang kayu mati berduri.*

TT: There were no drains along the path’s edge which were lined with shady **dadap** trees, cactus, and dead thorny branches.

**(202/ASB-353/CAN-231/CC-1/Pr/Eq1)**

In *Kamus Besar Bahasa Indonesia Edisi keempat* (2008:282) the word *dadap* is *nama untuk berbagai jenis pohon, ada yang berduri ada yang tidak,*



*bunganya berwarna merah*. The *dadap* tree is often used as shade tree because of its dense leaves. The translator transfer *dadap* tree into ‘shady *dadap* tree’ in order to make the readers can imagine the *dadap* tree as a kind of tree which is not found in western country. Thus, *dadap* is categorized in the ecological in term of flora because of *dadap* is the name of plant. Another datum of ecology is available below:

ST: *Tanpa disadarinya muncul suatu rencana, rencana **laron** yang hendak terbang menubruk api.*

TT: Without her realizing it, a plant had formed the plant of **winged ant** that wanted to fly into the flame of a fire.

**(141/ASB-216/CAN-149/CC-1/GI/Eq1)**

In *Javanese-English Dictionary* (Robson & Wibisono, 2002:428) *Laron* is flying termite. *Laron* is a Javanese word which is often used to call a kind of ant that has a wing and usually seen after the rain. *Laron* is also interested in the bright light such as a lamp. It exists in the country that has two seasons (dry and rainy season). Furthermore, in the TT, *laron* is transferred into ‘winged ant’. The word ‘wing’ is either of the pair of feathered limbs and uses to fly and ‘ant’ is any several types of very small insect that live in highly organized groups and work very hard (Hornby, 1995:1464&41).

**b. Material Culture**

Newmark (1988:97) gives the examples of material culture; there are food, clothes, houses, towns, transport and so on. Material culture can be defined as a product that is produced by society member to fulfill their needs. For

example, food is the most sensitive and important terms of natural culture for many people. There are 103 of data in the material culture. The example of the data is presented below:

ST: *Kebetulan sedang lewat sebuah **andong**.*

TT: By chance **a horse cart** was passing by.

**(81/ASB-131/CAN-95/CC-2/GI/Eq2)**

*Andong* is *kereta kuda sewaan seperti dokar atau sado beroda empat biasanya terdapat di Yogyakarta dan Surakarta* (KBBI, 2008:61). *Andong* is a traditional vehicle that exists in Indonesia, especially in Yogyakarta and Surakarta. Even though there are many traditional vehicles that exist in other country which has the same functions with *Andong*, such as *Tonga* in India and Pakistan. Hence, different place has different word to represent the vehicle that carry loads or people and pulled by a horse. In this case, *Andong* is transferred into ‘horse cart’. According to Hornby (1995:173) ‘Cart’ is vehicle with two or four wheels used for carrying loads and usually pulled by a horse. Another pattern taken from the data is below:

ST: *Semua penumpang bersepatu atau berselop.*

TT: All the passengers wore shoes or **slipper-sandals**.

**(107/ASB-168/CAN-119/CC-2/Cu/Eq2)**

Typically, *selop* is a kind of sandals that cover on the back and finger but open at the heel and ankle. It is used by people to protect their feet, but it is different from shoes. In *Kamus Besar Bahasa Indonesia* (2008:1255) *Selop* is *lapik kaki yang dibuat dari kulit, dan sebagainya*. In this novel, *selop* is transferred into ‘slipper-sandals’. Meanwhile, ‘slipper’ is loose fitting light soft

shoe that worn in the house and ‘sandal’ is type of open shoe consisting of a sole held on to the foot by straps or cords (Hornby, 1995:1200&1120). Based on that definition, the word ‘slipper’ is kind of shoe that has a function to protect feet and use in the house. Meanwhile in Indonesia *selop* is a kind of sandal that use in outdoors, daily activities or attend to a formal event. *Selop* is categorized in the material culture in term of clothes because this is the part to complete the outfit in everyday life. The next example is described below:

ST: ***Sambal***, *ikan goreng dengan muntu masih diatas cobek.*

TT: **Ground chili** and dried fish lay crushed in the earthen bowl. The stone pestle stood in the bowl on top of the chilled fish.

**(176/ASB-250/CAN-170/CC-2/Cu/Eq2)**

*Sambal* is *makanan penyedap yang dibuat dari cabai, garam, bawang putih, dan sebagainya yang ditumbuk, dihaluskan, biasanya dimakan bersama nasi* (KBBI, 2008:1213) Different country has different taste, especially in food. Indonesia is a country that has a lot of kinds of *sambal* for example *sambal bajak*, *sambal kacang*, *sambal terasi*, etc. *Sambal* in Indonesia typically made from a variety of fresh chili peppers and pounded in the stone pestle or usually called as *munthu*. *Sambal* usually are served as hot and spicy condiment for dishes such as grilled fish, fried chicken, meat and so on. The texture of *sambal* ranges from a coarse relish to a smooth puree, depend on how it’s made. In this novel *sambal* is transferred into ‘ground chili’. ‘Ground chili’ is made from dried chili and pounded and the texture is dry and looks like chili powder. This is different to *sambal* in the ST that is added some ingredient and use as a sauce for the main

dish. Therefore, *sambal* is classified into material culture in term of food. One more datum presented material culture is as follows:

ST: *Djumilah menggeserkan naskahku untuk dapat menempatkan **kolak pisang** dan secangkir kopi kental.*

TT: Djumilah moved my manuscript away to make room for **banana-coconut custard** and some thick black coffee.

**(186/ASB-278/CAN-188/CC-2/Cu/Eq2)**

According to *Kamus Besar Bahasa Indonesia* (2008:714) *Kolak is makanan yang dibuat dari pisang, ubi, dan sebagainya yang direbus dengan gula dan santan. Kolak is categorized in Indonesian dessert made with palm sugar, coconut leaf and pandan leave. Bananas may be added to this base, so that this dish is known as Kolak Pisang. Indonesian people usually made it in the month of fasting or Ramadan as an open dish for breaking the fasting. Meanwhile in Javanese-English dictionary (Robson & Wibisono, 2002:389) Kolak is sweet dish made from cassava or banana stewed in coconut milk and sugar. This is a traditional desert from Indonesia that not exists in other country. The translator transferred *kolak* into ‘banana-coconut custard’ to make equivalent it. Furthermore, ‘custard’ is sweet sauce, typically yellow, eaten with fruit, pastry, etc as a dessert and made from flavored corn flour mixed with sugar, milk and egg yolk (Hornby, 1995:294).*

### **c. Social Culture**

Every country has its own culture that is different from other. This difference makes translation hard to be done when it is related to culture that does

not exist in the target language's culture. According to Newmark (1988:95) social culture is related to term in the work and leisure. The researcher finds 60 of cultural terms which are categorized in social culture. The example is described below:

ST: *Rodi dikerahkan oleh **Pangreh Praja** dan Kepala Desa, dan Kepala Desa mengerahkan para petani yang mengusahakan tanah milik Gubernur.*

TT: The gangs were mobilized by **the Native Civil Service** and Village heads and the village heads also mobilized the farmers who worked on government-owned lands.

**(108/ASB-169/CAN-119/CC-3/Cu/Eq2)**

*Pangreh Praja* is *Penguasa lokal pada masa pemerintahan colonial Belanda untuk menangani daerah jajahannya* (KBBI, 2008:1014). In the colonial era in Indonesia it is formed to supervise the colony. People who can call *Pangreh Praja* in the colonial era in Indonesia are *Gubernur General, Demang, Wedana, etc.* It means that *Pangreh Praja* is a kind of job in that time. People who had those jobs had served as it is highly respected, although their policy is less precise. At that time *Pangreh praja* collects the community tax, the bigger tax they get, the more successful their job. *Pangreh Praja* is transferred into 'the Native civil service' in the TT, because it exists during colonial era in Indonesia. It also categorized into social culture in terms of work because in that time *Pangreh Praja* is a kind of work. Another example of social culture is presented below:

ST: *Dua tahun setelah itu seorang **camat** telah bentrok dengan Tuan Mellema.*

TT: Two years later a **subdistrict head, a camat** argued with Mr. Mellema.

**(189/ASB-300/CAN-202/CC-3/Ad/Eq1)**

*Camat* is another social culture in Indonesia. *Camat* leads some *Kecamatan*. Both *camat* and *kecamatan* cannot be found in another country except in Indonesia. According to *Kamus Besar Bahasa Indonesia* (2008:238) *Camat* is *Kepala pemerintahan daerah dibawah bupati (wali kota) yang mengepalai kecamatan*. It means that *camat* is a kind of job position in government. This completely explains that *camat* only exist in Indonesia and there is no position like *camat* abroad, especially in western culture since every region has its own governmental system. Hence, *camat* is classified into social culture in terms of work.

#### **d. Social Organization**

Newmark (1988:99-102) classified social organization into several terms. There are terms in politics and administration, religious terms, and artistic terms. Every country has its own concept of social organization. Hence, it will be a problem in transferring different social organization into a country which is unfamiliar with the new social organization concept. There 29 data that are categorized into social organization. The example is as follows:

ST: *Dan jatuhnya **Kraton Kartasura?** Semoga Tuan-tuan besar kolonial, yang kita semua hormati, sudi merenungkan barang sejenak.*

TT: And then the fall of **the Court of Kartasura**? It is hoped that our great colonial leaders, whom we all honor and respect, will spare some moments to contemplate these things.

**(52/ASB-63/CAN-52/CC-4/Ad/Eq1)**

*Kraton* is *tempat kediaman raja atau ratu; istana raja; istana* (KBBI, 2008: 965). Meanwhile *Kraton* in *Javanese-English Dictionary* is resident of a king, palace complex (Robson & Wibisono, 2002:452). There are several places in Indonesia that still in the system based on cultural kingdom such as Yogyakarta and Surakarta. Thus, the king and his family lived in placed called *kraton*. *Kraton* in this novel transferred into the ‘court’ which has the same meaning as an official resident of a sovereign (*Cambridge Advanced Learner’s Dictionary*, 2008:398). Therefore, *Kraton* is categorized in social organization since it is in the scope of artistic terms. Another datum of social organization is described below:

ST: *Dan pagi benar orang meninggalkan ambinnnya, mengambil **wudhu** dan menghadap Tuhannya bukan karena dia?*

TT: And early in the morning people leave their beds, **ritually wash themselves**, and face God and is that because of capital?

**(215/ASB-395/CAN-259/CC-4/Cu/Eq2)**

*Wudhu* is *menyucikan diri sebelum (salat) dengan membasuh muka, tangan, kepala, dan kaki* (KBBI, 2008:1564) it is an obligation for a Muslim before salat or as Muslim’s worship. Indonesia is the largest Muslim country that the word *wudhu* is familiar in Indonesia. However, *wudhu* is not familiar in western country that has another larger religion. So the translator transferred *wudhu* into ‘ritually wash themselves’ as an equivalent to *wudhu* in the ST.

Therefore, it is categorized in social organization in terms of religious terms. The following is the last example of cultural terms in social organization.

ST: *Dari Betawi dari **Stovia**: aku dapat diterima jadi siswa mulai tahun pengajaran yang akan datang, dan bahwa ketentuan-ketentuan lain akan segera menyusul.*

TT: From Beatawi, from **the Stovia Medical School**: I had been accepted as a student beginning the next academic year; details were to follow.

**(85/ASB-133/CAN-97/CC-4/Ad/Eq1)**

In the history of *Universitas Indonesia* ([www.ui.ac.id](http://www.ui.ac.id)) *Stovia* stand for School tot Opleiding van Indische Artsen, a school for the training of natives physicians or medical school in the colonial era in 1898. The colonial is concerned about the lack of health workers to deal with a lot of dangerous disease in that time. Hence, the colonial government set up a course for native in the Netherland Indies. The graduated from this school was called *dokter jawa* but mostly become paramedics of smallpox. Currently, the *Stovia* medical school has become the medical faculty in *Universitas Indonesia*. In other words, *Stovia* is a name of institution. Thus, *Stovia* is categorized into social organization.

#### **e. Gesture and Habits**

Gesture is a movement of the body or usually called as a body language that is used to replace word in many countries. It is specific to given a culture. Newmark (1988:102) states that gestures and habits is a distinction between description and function which can be made necessary in ambiguous cases. The



same gesture can reflect different meaning in another country. It will be a problem when a people interpret the same gesture that comes from other countries based on their understanding, whereas it brings different meaning. In this research, there are 2 expressions that are categorized as gesture and habits. The example is described below:

ST: *Kalau begini jadinya, pada suatu kali si cebol, sipit, berkaki pendek, karena terlalu banyak **duduk bersila**, akan makin banyak kita temukan di kantor-kantor yang semestinya kita duduki.*

TT: If things keep on like this, one day the slant-eyed dwarf, with legs shortened by to much sitting **cross-legged**, will be found everywhere-sitting in our offices where we ourselves should be sitting.

**(49/ASB-60/CAN-50/CC-5/Cu/Eq1)**

In *Kamus Besar Bahasa Indonesia* (2008:1245) *sila* is *duduk dengan melipatkan kedua kaki ke arah dalam bersilang seperti biasanya kaum pria duduk di lantai, di tikar, dan sebagainya*. It is equivalent to ‘cross-legged’ in the TT. According to *Cambridge Advanced Learner’s Dictionary* ‘cross-legged’ is having your feet crossed over each other, but your knees wide apart, usually sitting on the floor. Therefore, *bersila* is categorized as cultural terms in the gesture. Another example of gesture is:

ST: *Ia keluar kamar dan seperti patutnya berdiri menunduk melihat lantai dengan tangan **ngapurancang**.*

TT: Surati came out of her room and stood with head bowed and **hands clasped before her** as was proper.

**(139/ASB-212/CAN-147/CC-5/Eq/Eq1)**

*Apurancang* is (to sit or stand) in a humble attitude, with fingers joined and thumbs touching (Robson & Wibisono, 2002:52). In the Javanese custom, when meeting a king, queen, or other higher position in aristocracy, a Javanese people will posture *apurancang* as a sign of honoring and respect (Hari, 2013:86). In the ST, *apurancang* is transferred into ‘hands clasped before her’, so it is clear that *apurancang* does not exist in other country such as western. *Apurancang* is a kind of gesture that categorized in cultural terms in gesture.

## **2. Description of Foreignization and Domestication Categories used in Pramoedya Ananta Toer’s *Anak Semua Bangsa***

### **a. Foreignization**

In this research, there are four categories that are considered as foreignization. They are preservation, addition, naturalization, and literal translation. There are 129 expressions which are categorized into foreignization.

#### **1) Preservation**

Padersen (2005:4) states that preservation means foreignization technique that allow the translator to transfer directly the SL into the TL which is fill to semantic gap in the target language. Sometimes element from the SL is marked off from the rest of the TL by italic or quotes. In this research, there are 25 of cultural terms which are identified using preservation. The following is an example of preservation.

ST: *Mungkin juga aku sedang disemprot oleh mandor pembantu, yang adalah punggawa desa berbaju resmi hitam dari lasting, berkain, berikat kepala dan berkeris.*

TT: Perhaps too I would have been spat upon by one of the overseer's assistants, a village official in his black shirt, his batik *kain*, with his *destar* on his head and his *keris* at his back.

**(110/ASB-169/CAN-120/CC-2/Pr/Eq1)**

According to Poerwadarminta (1966:437) *keris* is *senjata tajam bersarung, berujung tajam, dan bermata dua (bilahnya ada yang lurus, ada yang berlekuk-lekuk)*. Many people believe that a *keris*, crafted by a *keris* smith who is knowledgeable in supernatural forces, will afford its owner protection, financial prosperity, harmony in life and elevated social status. *Keris* is a traditional weapon that can be found in Indonesia. Meanwhile in 2005 UNESCO gave the title as Masterpiece of the Oral and Intangible Heritage of Humanity to *keris* of Indonesia. Furthermore, *Javanese-English Dictionary* states that *keris* is a ceremonial dagger (2002:364). Even though, there are many traditional blades in another country, the translator keep the expression *keris* in the TT. It may be there are no blades with characteristics that are exactly the same with *keris* in the ST. Another example of preservation is explained below:

ST: *Sekali pun boleh jadi penghasilan tidak seberapa dan yang ada padanya hanya satu blangkon belaka.*

TT: The closer position took a person to Europeans, the more he was respected, even if he owned was his one *blangkon*.

**(130/ASB-196/CAN-136/CC-2/Pr/Eq1)**

In *Javanese-English dictionary* (2002:99) *Blangkon* is male batik headdress, sewn into shape. Meanwhile in Poerwadarminta (1966:145) *blangkon* is *topi Jawa, ketu, udeng bendok*. It is a headgear made from batik and used by men as a part of traditional Javanese clothes. There are different types of *blangkon* according to their shape and origins; there are Yogyakarta, Surakarta, Kedu, and Banyumas *blangkon*. *Blangkon* is only found in Javanese customs; hence in western country *blangkon* is unfamiliar. The translator preserve the word *blangkon* in the TT since there are no similar expressions which are specifically expressed the *blangkon* in the ST. The last example of preservation is described as follows:

ST: Mereka telah kalahkan raja-raja, para **sultan** dan susuhunan, para ulama dan para jawara.

TT: They had defeated the kings, **the sultans**, and the princes of Java, the holymen, and the warriors.

**(131/ASB-196/CAN-136/CC-3/Pr/Eq1)**

*Sultan* is sebutan raja, baginda biasanya terdapat di Yogyakarta atau Djohor Malaysia (Poerwadarminta, 1966:297). This definition is similar in *Kamus Bahasa Indonesia edisi keempat*. Meanwhile, *Sultan* is the king of Monarch (Robson & Wibisono, 2002:704). In Indonesia, there are several provinces that still maintain the traditional monarchy as a sign of culture. The biggest and famous monarchy in Indonesia is Yogyakarta with the *Sultan Hamengkubuwono X* as a king. Thus, the translator preserves *Sultan* in the ST, it may be to keep the local traditional culture in the TT.

## 2) Addition (Notes and Glosses)

Addition means using the element of the SL and adds information in that is not presented in the TL. In other word, addition means making the TL more specific than the SL (Padersen, 2005:4). Furthermore, Newmark (1988:92) add that there are some types of addition: notes at the bottom of pages, notes at the end of chapter and glossary at the end of book. The researcher found 39 of cultural terms that are identified using addition. The following is an example of addition.

ST: *Jalan yang paling mudah kutempuh, aku datang pada seorang **sinshe**.*

TT: The easiest thing for me to do was to visit a **sinshe**, a Chinese medicine man.

### (83/ASB-132/CAN-96/CC-3/Ad/Eq1)

In *Kamus Besar Bahasa Indonesia edisi ketiga*, *Sinshe* is *Tabib (dukun) Cina* (2000:1072). China is famous for the traditional medicine. People in China usually use herbal potions to treat various diseases. Hence, people who can gather that traditional medicine are called *Sinshe*. In the TL there are no similar definitions of *Sinshe*, since it is the medicine man from China. Thus, the translator adds the information *a Chinese medicine man* in order to give information to the target reader. The translator adds information within the text to transfer the full meaning of the cultural term *Sinshe*. The next example of addition is explained below:

ST: *Dua tahun setelah itu seorang **Camat** telah bentrok dengan Tuan Mellema.*

TT: Two years later a subdistrict head, *a Camat* argued with Mr. Mellema.

**Glossary (CAN.p349)**

**Camat: The title of the native official in charge of several villages.**

**(189/ASB-300/CAN-202/CC-3/Ad/Eq1)**

*Camat* is *Kepala pemerintahan daerah dibawah Bupati (Wali kota) yang mengepalai kecamatan* (2000:189). Meanwhile (Robson & Wibisono, 2002:130) states *Camat* as sub district, an administrative officer having authority over village heads. In other words, *Camat* is an Indonesian government official who rules a region called *Kecamatan*. In this novel, *Camat* is stated by the Dutch colonial government. This kind of government system exists in Indonesia. In western country people are unfamiliar with the *Camat* expression. Therefore, the translator adds information in the end of the novel as in the glossary to make it easy for the readers to understand the expression of *Camat*. Another example of addition is shown below:

ST: “*Ndoro Priyayi Pabrik?*”

TT: “Is Ndoro *a priyayi* from the mill?”

**Glossary (CAN.p349)**

**Priyayi: members of the Javanese aristocracy who often became the salaried administrators of the Dutch.**

**(161/ASB-236/CAN-162/CC-4/Ad/Eq1)**

*Priyayi* is official person of high status person (in the official hierarchy), respected person, member of the upper class (Robson & Wibisono, 2002: 600). Meanwhile in *Kamus Besar Bahasa Indonesia*, *priyayi* is *orang yang termasuk*

*lapisan masyarakat yang kedudukannya dianggap terhormat, misal golongan pegawai negeri* (2008:895). In Dutch colonial era in Indonesia, *priyayi* is Dutch era class of the noble. People who sign as a *priyayi* have a specific name to represent that he/she including in the members of Javanese aristocracy. Those names are *Raden Mas*, *Raden Ayu*, *Raden Ajeng*, *Tumenggung* and so on. Even though there are similar expressions representing the *priyayi* in the western country but the translator keeps the *priyayi* expression in the TL by adding information in the glossary. The translator may keep the Indonesian culture in the TL to make the novel more interesting.

### 3) Naturalization

Naturalization is used to make the TL's readers easy to understand cultural word in the SL. The words that are adapted are not completely unknown for the TL. There are 12 expressions of naturalization. One of them is discussed below.

ST: *Dan rumputan itu bukan **bambu** ampel: ori yang berduri-duri.*

TT: It was not easy: the cluster of bamboo weren't smooth **bamboo**, but thickets of the thorny variety.

**(146/ASB-219/CAN-151/CC-1/Na/Eq1)**

*Bambu is tumbuhan berumpun, berakar serabut yang pada batangnya bulat berongga, beruas, keras dan tinggi (antara 10-20m) digunakan sebagai bahan bangunan rumah dan perabot rumah tangga* (KBBI, 2008:128). According to *Cambridge Advanced Learner's Dictionary*, 'bamboo' is a tall tropical grass with hard hollow stems, or the stems of this plant. In western country *bambu* is

unfamiliar and hard to find, but it does not mean that *bambu* is not available. The translator does not replace *bambu* into cultural equivalent, but replace it to the phonological rules of the TL. Therefore, the word *bambu* is translated into ‘bamboo’. A further example of naturalization is described below.

ST: Setelah membaca **tilgram** itu ia menutup muka dengan dua belah tangan.

TT: After reading **the telegram** she covered her face with both hands.

**(42/ASB-51/CAN-44/CC-2/Na/Eq1)**

In *Kamus Besar Bahasa Indonesia*, *Tilgram* is *berita yang dikirim dengan telegraf atau sering disebut kabar kawat* (2008:1425). Meanwhile in *Cambridge Advanced Learner's Dictionary*, telegram is a piece of paper with a message sent (2005:1334). *Tilgram* is an Indonesian word to represent telegram. Indonesian people in that time may difficult to pronounce the word telegram. It is clear that *tilgram* has the same meaning as telegram. Hence, *tilgram* in the ST is naturalized into telegram in the TT to make it easy for the target readers catch the meaning of the ST.

#### **4) Literal Translation**

Literal translation refers to word for word translation. It is described as being most common between language of the same family and culture (Munday, 2001:57). The cultural words in the SL are being translated word-for-word in the TL translation. In this research, literal translation is the prominent category that there are 53 that the researcher found. The example of literal translation that taken from the data is describe below.



ST: *Makin malam makin sunyi ditingkah suara **katak pohon**.*

TT: As the evening wore on, the silence was broken by croaking of **the tree frogs**.

**(180/ASB-253/CAN-172/CC-1/Li/Eq1)**

*Katak pohon* is *katak yang mempunyai selaput seperti kaki bebek, digunakan untuk meluncur dari satu pohon ke pohon lainnya, bagian atas tubuhnya berwarna hijau, bagian bawahnya berwarna coklat kekuning-kuningan (Katak terbang)* (KBBI, 2008:634). *Katak pohon* is literary translated into ‘tree frog’ in the TT. Meanwhile, ‘tree’ means a tall plant which has a wooden trunk and branches that grow from its upper part (2005:1385). Next, ‘frog’ is a small animal which has smooth skin, lives in water and on land, has long powerful block legs with which it jumps from place to place, has no tail and is usually greenish-brown in color (2005:510). It is clear that *katak pohon* is a kind of frog that can live in trees and exists in the South East Asia. The translator translates it literary to make the meaning of the ST is delivered. Another example is provided below.

ST: *Nyanyian desa ditengah malam yang memanggil mereka.*

TT: It was **midnight village song** that called them.

**(182/ASB-254/CAN-173/CC-3/Li/Eq1)**

In this novel, *nyanyian desa ditengah malam* in the ST is literary translated into ‘midnight village song’ in the TT. According to *Kamus Besar Bahasa Indonesia*, *nyanyian* is *hasil menyanyi yang dinyanyikan lagu, komponen musik pendek yang terdiri atas lirik dan lagu* (2008:972) transferred into ‘song’. In *Cambridge Advanced’s Learner Dictionary*, ‘song’ is usually short of piece of

music with words which are sung (2005:1228). In this research, *nyanyian* and ‘song’ are having the same meaning. The next word, *desa* is transferred into ‘village’. In KBBI, *desa* is *kesatuan wilayah yang dihuni oleh sejumlah keluarga yang mempunyai sistem pemerintahan sendiri-sendiri dan dikepalai oleh seorang kepala desa* (2008:318). Meanwhile, ‘village’ is a group of houses and other buildings, such as church, a school, and some shops, which is smaller than a town, usually in the countryside (2005:1443). Generally, *desa* and ‘village’ have the same meaning. Hence, the translator is literary translated it word-for-word. *Ditengah malam* and midnight have similar meaning. It means 12 o’clock in the middle of the night (Hornby, 1995:789). The last example of literal translation is described as follows.

ST: “Masukan dalam sampul **beludru merah-anggur** yang indah,  
Minke”

TT: “Put it in a cover of beautiful **grape-red velvet**, Minke”

**(99/ASB-150/CAN-108/CC-2/Li/Eq1)**

In *Kamus Besar Bahasa Indonesia*, *beludru* is *kain dengan permukaan yang tebal, berbulu halus pada bagian depan dan rata pada bagian belakang, lembut, berkilat, sring dibuat kopiah atau baju kebesaran* (2008:162). Meanwhile, ‘Velvet’ is cloth usually woven from silk or cotton with a thick soft furry surface (Hornby, 1995:1436). The word *beludru* and ‘velvet’ has the same meaning in the term of size and material. The next word after *beludru* is *merah* that is translated into ‘red’. *Merah* is *warna dasar yang serupa dengan warna darah* (2008:903). Meanwhile *anggur* is *tumbuhan merambat yang biasanya berwarna ungu, buahnya kecil-kecil sebesar kelereng dan berangkai* (2008:65). In this novel,

*merah-anggur* means a kind of color which has the same color with grape fruit; the color is purple but has a red in it. Hence, the translator translates it into the same word in the ST.

## **b. Domestication**

In this research there are five categories that are considered into domestication categories. There are cultural equivalent, omission, globalization, translation by more specific words and equivalent translation. The researcher found 102 expressions which are categorized into domestication categories.

### **1) Cultural equivalent**

Cultural equivalent means removed the cultural element from the SL and replaced with the cultural element in the TL that has the same meaning and equivalent. There are 39 data of cultural equivalent. Furthermore, below is example of cultural equivalent existing in *Anak Semua Bangsa*.

ST: *Barangkali ia punya **cipoa** untuk menghitung berapa lusin tahun.*

TT: Perhaps he has some kind of **abacus** he can use to calculate how many dozens of year.

**(55/ASB-69/CAN-56/CC-2/Cu/Eq1)**

In *Kamus Besar Bahasa Indonesia*, *cipoa* or *swipoa* is *alat untuk menghitung (menjumlah, mengurangi, membagi, dan memperbanyak) atau dekak-dekak buatan cina* (2008:1366). Meanwhile ‘abacus’ in *Cambridge Advanced Learner’s Dictionary* is a square or rectangular frame holding an arrangement of small balls on metal rods or wires, which is used for counting, adding and subtracting (2005:1). Another dictionary, *Oxford Advanced Learner’s Dictionary*,

abacus is frame with beads that slide along parallel rods, used for teaching numbers to children and in some countries for counting (1995:1). It is clear that ‘abacus’ and *cipoa* has the same meaning and equivalent. It is similar to the function and shape of ‘abacus’ and *cipoa*. In western country abacus is not used everyday to count, but the function is to teach children to learn counting and learning number in an easy way. Furthermore, the cultural term in ST is equivalent and familiar to the culture of TT. The next is another example of cultural equivalent.

ST: *Sekarang menyuguhkan **bolu** yang kami bawa dari Wonokromo.*

TT: Now she put out some of **the sponge cake** we had brought from Wonokromo.

**(121/ASB-69/CAN-56/CC-2/Cu/Eq1)**

In this novel the word *bolu* in the ST is translated into ‘the sponge cake’ in the TT. *Bolu* in KBBI is *makanan yang dibuat dari bahan pokok tepung terigu* (2008:205). In *Javanese-English Dictionary*, *bolu* is soft baked cake or a kind of sponge cake (2002:108). Meanwhile, ‘sponge cake’ is a soft cake made with eggs, sugar, and flour but usually no fat (2005:1246). Generally, *bolu* is the Indonesian language for ‘sponge cake’. Those are similar in the ingredients, but there are some differences between *bolu* and ‘sponge cake’. ‘The sponge cake’ is made from whipped eggs with sugar and melted margarine. It makes the texture of cake is softer and lighter than *bolu* in ST. Meanwhile *bolu* is made from egg yolk more than egg whites and used a little flour. It makes the texture more coarse and dense. Furthermore, *bolu* and ‘sponge cake’ are similar because it exists in the culture of

ST and equivalent in the TT's culture. The last example of cultural equivalent is described below.

ST: *Kita semua tahu gembar-gembornya hendak jadi **juris**.*

TT: Remember how he used to carry on about becoming **a lawyer**.

**(08/ASB-11/CAN-19/CC-3/Cu/Eq1)**

*Juris* or *Yuris* is *ahli hukum, sarjana hukum* (KBBI, 2008:1567).

Meanwhile 'lawyer' in *Cambridge Advanced Learner's Dictionary* is someone whose job is to give advice to people about the law and speak for them in court (2005:717). Another dictionary, states that 'lawyer' is person who is trained and qualified in legal matters especially a solicitor (Hornby, 1995:706). In Dutch colonial era 'lawyer' in Indonesia is called as *juris* and today called as *pengacara*. Considering the definitions, it can be claimed that the word *juris/yuris* has its cultural equivalent translation in the TT and conveyed the meaning of the original.

## **2) Omission**

Omission is a valid strategy which is simply means replacing the ST words with nothing (Padersen, 2005:9). The translator can often simply omit or eliminating element of the ST that has no equivalent in the TT. Newmark (2001:149) points out that the translator is sometimes justified in eliminating excessively in written informational texts provided. Therefore, the target readers will miss some informational form of the ST in the TT. There are 15 data that are found by the researcher as the omission. One of the examples is as follows.

ST: "*Perempuan tahu apa? Duniamu cuma **klungsu***"

**Note: Klungsu: Biji buah asam.**

TT: “What does woman know? Your world is no more than **the tamarind seed.**”

**(136/ASB-200/CAN-139/CC-1/Om/Ne2)**

According to Robson & Wibisono (2002:386) *klungsu* is tamarind pit. Meanwhile, *Cambridge Advanced Learner's Dictionary* (2005:1327) ‘tamarind’ is a type of tropical tree and seed is grain which is kept for planting to produce new plants (2005:1149). However, *klungsu* in the ST is added its information by the author in the form of note at the bottom of the page which is *biji buah asam*. In the ST, the translator omits the ST expression *klungsu*, but translated its additional information in the note which is *biji buah asam* into ‘tamarind seed’. Since it occur double expressions in the ST which are *klungsu* and *biji buah asam*, so the translator omits part of the expression and only translate *biji buah asam*. Another omission is presented as follows.

ST: *Tuan mungkin sudah menyukai kecap, **tahu**, taoco, bakmi, bakso, hungkwee, tanpa tuan rasakan lagi sebagai pengaruh bangsa lain.*

TT: Perhaps you yourself are already a lover of bean curd, and noodles without ever feeling you have influenced by another race.

**(218/ASB-399/CAN-262/CC-2/Om/Ne2)**

The expression of *tahu* in the ST is translated into nothing in the TT. In *Kamus Besar Bahasa Indonesia* (2005:1377), *tahu* is *makanan dari kedelai putih yang digiling halus-halus, direbus dan dicetak*. In Indonesia there are many kinds of *tahu*, for example *tahu takwa*, *tahu bacem*, *tahu Kediri*, and so on. In the TT, there are several expressions that omit by the translator. The expression of *Taoco* also eliminates by the translator. Both *Tahu* and *Taoco* are kinds of specific food

made from soya beans that has been fermented. Since it is an original food from Chinese, it exists in all of Asian country. This cultural range between Asian and western food may be the reason why the translator does not translate *Tahu* or several expressions in the TT. The last example of omission is described below.

ST: Di bawah **rumpun lengkuas** tiga ekor anak ayam sedang berlaga berebut tua.

TT: Under a bush, three chicks fought over who was the eldest.

**(170/ASB-244/CAN-167/CC-1/Om/Ne2)**

*Rumpun* is kelompok tumbuhan yang tumbuh anak-beranak seakan-akan mempunyai akar yang sama (KBBI, 2008:1190). Meanwhile, 'bush' is a plant with many small branches growing either directly from the ground or from a hard woody stem, giving the plant a rounded shape (2005:164). From the definition, 'bush' and *rumpun* has different meaning. *Rumpun* is plant that has the same root such as ginger, curcuma and so on. *Lengkuas* is one of the examples of *rumpun* or usually called as *berumbi* plants. In KBBI (2008:815) *lengkuas* is tanaman berumbi, umbinya berserat kasar, agak keras, berwarna putih kecoklat-coklatan atau kekuning-kuningan, digunakan sebagai bumbu atau obat. The translator omits the expression of *lengkuas* in the TT. It is because *lengkuas* is a kind of plant that exists in Asia, especially in Indonesia. Thus, the translator is difficult to get the similar expression in the ST.

### **3) Globalization**

Globalization means replacing a cultural word referring to something specific by something more general (Padersen, 2005: 6). In the research, there are 17 data as globalization. One of the examples is provided below.

ST: *Mukanya yang kemerahan mengingatkanku pada **Jambu Bol**.*

TT: His reddish face reminded me of **guava** fruit.

**(62/ASB-81/CAN-63/CC-1/GI/Eq2)**

In this case, *Jambu bol* in the ST is a kind of guava which is translated into ‘guava’ in the TT. It is clear that this data consider as a translation technique in term of globalization. The translator replace the specific kind of guava which *Jambu bol* into guava as a general. It may be *Jambu bol* is a kind of guava that only exists in Southeast Asia especially in Indonesia. The texture of its guava is tender and dense with white or red flesh. In KBBI, *Jambu bol* is *buah jambu yang dagingnya tebal, warna buah yang masak merah muda, ada yang putih, bijinya besar, tunggal dan bulat* (2008:563). Meanwhile, ‘guava’ is a round yellow tropical fruit with pink or white flesh and hard seeds, or the small tropical tree on which it grows (Hornby, 1995:566). It is not only *jambu bol* which is grouped as guava; there are some kinds of guava that exist in some tropical countries, for example, ‘strawberry guava’ that exists in Brazil, *jambu mete* and *jambu bol* that exist in Indonesia. The further explanation is explained in the diagram.

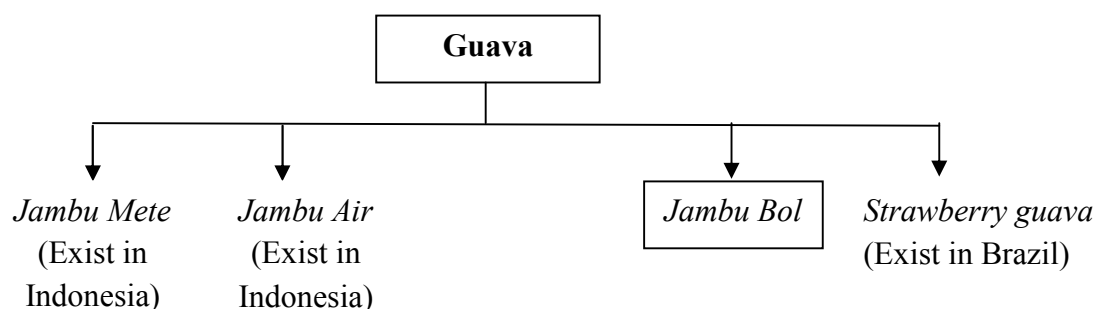


Figure 6: **Diagram of Kinds of Guava**



Another example of globalization is shown below.

ST: “*Nah Tuan Minke, rasanya aku akan mendapatkan kehormatan bila boleh mengundang Tuan ikut menjebak **macan**.*”

TT: “Minke, I would be honored if you join me in trapping this **animal**”.

**(104/ASB-161/CAN-115/CC-1/GI/Eq2)**

*Macan* is a kind of large wild animal that has a coat usually yellow or orange fur and black stripes that lives in Asia (Robson & Wibisono, 2002:356). The word *macan* is translated into ‘animal’ in the TT. Meanwhile in *Cambridge Advanced Learner’s Dictionary*, ‘animal’ is something that lives and moves but is not a human, bird, fish or insect (2005:42). There are many kinds of *macan* that exists in Indonesia such as *macan tutul*, *macan kumbang* etc. The translator translated *macan* in the ST into ‘animal’ in the TT; it is because *macan* lives in Asia. Furthermore, ‘animal’ is an Indonesian language for *binatang*. It makes the target readers easy to understand when the specific word is replaced by the translator with something more general. There are many kinds of creature those categories as animal or *binatang* in Bahasa Indonesia such as Giraffe, Elephant, *macan*, *kerbau*, and *Orang Utan*. Following is the diagram of expression.

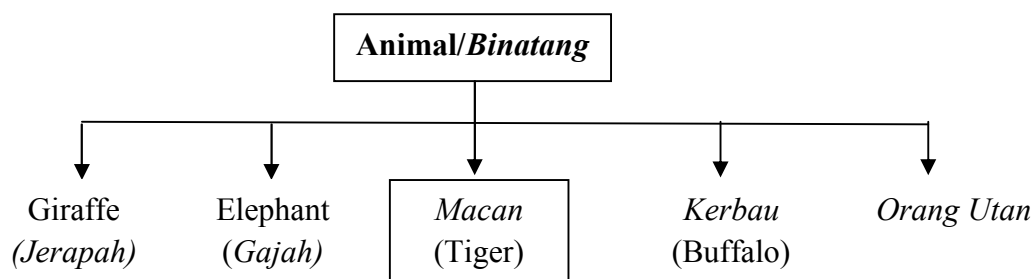


Figure 7: **Diagram of Kinds of Animal/Binatang**

The last example of globalization is explained below.

ST: *Kebetulan sedang lewat sebuah **andong**.*

TT: By chance **a horse cart** was passing by.

**(81/ASB-131/CAN-95/CC-2/GI/Eq2)**

In the TT, the word *Andong* is transferring into a horse cart. It is clear that the cultural specific element from the ST is translating more general. Hence, it is considered as a translation technique in term of globalization. *Andong* is *kereta kuda sewaan seperti dokar atau sado beroda empat biasanya terdapat di Yogyakarta dan Surakarta* (KBBI, 2008:61). In other word, *andong* is a traditional horse cart that has four wheels used for carrying loads and pulled by a horse and exists in Indonesia. It is not only *andong* which is grouped as a horse cart. There are many traditional horse carts that can be found in all over the world, for example, *Tonga* (Indian horse carriage), *Volante* (two wheeled carriage in Spanish), *Buggy* (Two wheeled horse cart), and *Wagon* (four wheeled horse cart for transporting goods). The diagram analysis is drawn as follows.

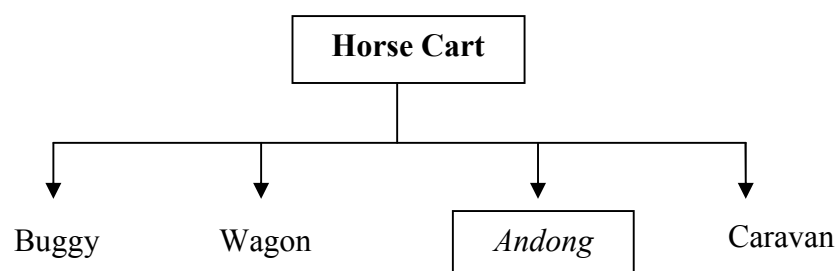


Figure 8: **Diagram of Kinds of Horse Cart**

#### 4) Translation by More Specific Words

In contrast with globalization, translation by more specific words is a translation technique which replaces the element from ST with more specific in the TT (Padersen in Judickaite, 2009:40). The translation represent in the TT is the specification of the original element in the ST. The researcher found 8 data that is categorized in the translation by more specific words. One example is provided below.

ST: *Juga wastafel dan lemari bersih, tak nampak ada **serangga**.*

TT: There were no **cockroaches** to be seen anywhere.

#### (33/ASB-37/CAN-35/CC-1/Tr/Eq2)

In KBBI, (2008:1283) *serangga* is *binatang kecil yang kakinya beruas-ruas, bernapas dengan pembuluh napas, tubuh dan kepalanya berkulit keras seperti belalang, semut, dan lebah*. In plain English, *serangga* is ‘insect’, which means a type of very small, air breathing animal with six legs, a body divided into three parts and usually two pairs of wings (Hornby, 1995:449). Therefore, in *Cambridge Advanced Learner’s Dictionary*, ‘cockroach’ is a flat brown or black insect sometimes found in the home (2005:232). The translator transferring the word *serangga* in ST into ‘cockroaches’ in the ST. It might because the translator wants to make the TT more specific since cockroach which belongs to *serangga* (insect) is usually found in the bathroom. Another example of translation by more specific words is described below.

ST: “*Nah, suruh binimu antarkan kau ke rumahsakit pabrik **minyak** Wonokromo.*”

TT: “Tell your wife to take you to the hospital at **the palm-oil** factory at Wonokromo.”

**(199/ASB-332/CAN-221/CC-2/Tr/Eq2)**

*Minyak* is zat berlemak, biasanya kental tidak larut dalam air, dapat larut dalam alcohol, mudah terbakar, bergantung pada asalnya, dikelompokkan sebagai minyak nabati, hewani atau mineral bergantung pada sifatnya terhadap pemanasan (KBBI, 2008:918). In plain English, *minyak* is ‘oil’ which means any of numerous mineral, vegetable, and synthetic substances and animal and vegetable fats that are generally slippery, combustible, viscous, liquid or liquefiable at room temperatures, soluble in various organic solvents such as ether but not in water, and used in a great variety of products, especially lubricants and fuels (Hornby, 1995:763). Meanwhile, the translator transfers *minyak* in the ST into palm-oil to make it more specific than the ST. In the ST, *minyak* not specifically described the origin and function of the oil. Thus, palm-oil is oil obtained from the nuts of some types of palm, used in some foods and to make soap (1995:911).

### **5) Equivalent Translation**

Equivalent translation means replacing the source language terms with its equivalent in the target language terms. Thus the elements of the ST must have their equivalent in the TT. This research revealed that there are 23 of equivalent translation. The example of equivalent translation is as follows.

ST: “**Rempah-rempah**, terutama kayu manis Jawa Timur.”

TT: “**Spices**, cinnamon from East Java mainly.”

**(28/ASB-35/CAN-34/CC-1/Eq/Eq1)**

In this case, *rempah-rempah* is translated into ‘spices’. It is classified as domestication category in term of equivalent translation since the both expressions in ST and TT carry out the same meaning. In KBBI, *rempah-rempah* is *berbagai tanaman yang beraroma, seperti pala, cengkih, lada untuk memberikan bau dan rasa khusus pada makanan* (2008:1162). In English *rempah-rempah* are all kinds of herbs that substance primarily used for flavouring, colouring or preserving food such as nutmeg, cloves and so on. It is the same as ‘spices’ in the TT, which is meant a substance made from a plant, which is used to give a special flavour to food such as cinnamon, ginger, nutmeg, cloves (*Cambridge Advanced Learner’s Dictionary*, 2005:1241). It is clear that *rempah-rempah* and spices are equivalent in the term of function and kinds of herbs as well. Another example is shown below.

ST: *Ia berhenti dan menawarkan **minyak wangi**.*

TT: He stopped and offered me some **perfume**.

**(227/ASB-469/CAN-305/CC-2/Eq/Eq1)**

*Minyak wangi* is *barang cair asiri yang harum baunya* (KBBI, 2008:919). In other word, *minyak wangi* is a liquid that smells nice and usually used by women and men after taking bath and make their body fragrance. This expression is same with ‘perfume’ in the TT, which is a liquid with a pleasant smell, usually made from oils taken from flowers or spices, which is often used on the skin (Hornby, 1995:937). It is clear that both expressions are the equivalent translation because they have the same meaning. The last example of equivalent translation is described as follows.

ST: *Tanpa menggunakan pacul atau **parang** tanpa membalik tanah dan tanpa menumbuhkan biji-bijian.*

TT: Without ever swinging a hoe or **machete**, without ever turning soil or planting seeds.

**(53/ASB-65/CAN-54/CC-2/Eq/Eq1)**

*Parang* in the ST is translated into ‘machete’ in the TT. *Parang* is *pisau besar lebih besar daripada pisau biasa, tetapi lebih pendek daripada pedang* (KBBI, 2008:1021). *Parang* is a traditional weapon from Indonesia, but the shape and function is similar to ‘machete’ in western country. In *Cambridge Advanced Learner’s Dictionary*, ‘machete’ is large knife with a wide blade, used for cutting trees and plants or as a weapon (2005:761).

### **3. Description of the Degree of Meaning Equivalence of Cultural Terms in Pramodya Ananta Toer’s *Anak Semua Bangsa***

The purpose of translation is to transfer the message of the ST into the TT in order to be understood by the target readers. Hence, to transfer the message of the ST into the TT, the meaning in the translation process should be equivalence. Even though, there is some of instance detention to make the meanings in the translation are not equivalent. In this research, there are four classifications of the meaning equivalent which are two classifications in term of equivalence and two other classifications in the non equivalence. In the term of equivalence, there are fully equivalent and partly equivalent. On the other hand, different meaning and no meaning are classified in the non equivalent.

## a. Equivalence

### 1) Fully Equivalent

Fully equivalent means the meaning of the SL's text is completely transferred in the TL's text. The message of the SL is completely delivered to the target readers (complete meaning). In this research, there are 158 data which are classified into fully equivalent. The following description is an example of the fully equivalent.

ST: "Ndoro **Priyayi** Pabrik?"

TT: "Is Ndoro **a priyayi** from the mill?"

Glossary (CAN.p349)

**Priyayi:** members of the Javanese aristocracy who often became the salaried administrators of the Dutch.

#### (161/ASB-236/CAN-162/CC-4/Ad/Eq1)

In the ST *Priyayi* is translated into the same expression *Priyayi* with additional information in the glossary at the end of the novel. *Priyayi* is an official person of high status (in the official hierarchy), respected person, member of the upper class (Robson & Wibisono, 2002: 600). Meanwhile in *Kamus Besar Bahasa Indonesia*, *priyayi* is *orang yang termasuk lapisan masyarakat yang kedudukannya dianggap terhormat, misal golongan pegawai negeri* (2008:895). In the Dutch colonial era in Indonesia, *priyayi* is a class of the noble. Someone who was known as a *priyayi* has a specific name to represent that he/she includes in the members of Javanese aristocracy. The translator preserves the original expression in the ST to keeps the local color of the original expression. By adding some additional information in the glossary, the target readers can understand the

meaning of *priyayi* in the ST. Therefore, it is classified into meaning equivalent in term of fully equivalent. The next expression is another example of fully equivalent.

ST: *Pesta itu sendiri diteruskan dengan tarian para jogged bayaran, dengan **tuak** dan dadu dan perkelahian.*

TT: The party itself was kept going with hired dancers, with **palm wine**, and with dice and brawling.

**(126/ASB-188/CAN-132/CC-2/Cu/Eq1)**

The *Tuak* expression in the ST is translated into ‘palm wine’ in the TT. *Tuak* is *minuman beralkohol yang dibuat dari nira aren (kelapa, siwalam) yang diragikan* (KBBI, 2008:1490). In other words, *tuak* is an alcoholic drink made from palm or sap coconuts that has been fermented. Meanwhile ‘palm’ is a tree that grows in hot countries and has tall trunk with a mass of long pointed leaves at the top, and ‘wine’ is an alcoholic drink which is usually made from grapes, but can also made from other fruits or flower (*Cambridge Advanced Learner’s Dictionary*, 2005:911&1486). Even though *tuak* is traditional alcoholic drink from Indonesia, the translator completely transferred it into ‘palm wine’. It is clear that those definitions show equality. Thus, this expression is categorized in meaning equivalent in term of fully equivalent. The following is still another example of fully equivalent.

ST: *Seperti dalam cerita **wayang** seorang dewa berseru-seru dari puncak benda tanpa kepadatan.*

TT: Just like in **the wayang, shadow puppet plays** when a god calls out from the heavenly ether above.



**(47/ASB-59/CAN-50/CC-2/Ad/Eq1)**

*Wayang* in the TT is transferred into ‘*wayang*, shadow puppet plays’. *Wayang* means *boneka tiruan orang yg terbuat dari pahatan kulit atau kayu, yg dapat dimanfaatkan untuk memerankan tokoh dalam pertunjukan drama tradisional (Bali, Jawa, Sunda, dsb), biasanya dimainkan oleh seseorang yg disebut dalang* (KBBI, 2008:1876). There are many types of puppet shows all over the world so the translator gives additional information after the word *wayang* in the TT. It makes the target readers completely get the message from the expression that is unfamiliar with the culture of TT. Thus, this expression is categorized as fully equivalent.

**2) Partly Equivalent**

Partly equivalent happens when the ST text is partly transferred in the TL text. In this case the target readers will get uncompleted message because of the lost information in the translating process. The researcher finds 49 expressions that are classified into partly equivalent. The following is an example.

ST: *Aku tahu benar: selain terkena rodi, mereka masih dikenakan jaga dan ronda malam.*

TT: I knew for certain that besides being liable for forced labor, they would also conscripted take part in **the night patrols**.

**(112/ASB-170/CAN-120/CC-4/Eq/Eq2)**

*Ronda malam* is translated into ‘the night patrols’ in the TT. *Ronda* is *berjalan berkeliling untuk menjaga keamanan atau berpatroli* (KBBI, 2008:876). In other words, it means walking around to maintain security in certain areas. Meanwhile, ‘patrol’ means to go around an area or a building to see if there is any trouble and danger, especially of police or soldier (Hornby, 1995:443). *Ronda malam* is a cultural term in Indonesia which is not found in other countries. The function between *ronda malam* and night patrol is similar, but in the concept is different. In the ST *ronda malam* is done by several men in the community and another function is to maintain the social relationship between citizens. It can be seen that the message of the ST is partially transferred into the TT. Hence, this expression is categorized as partly equivalent. Another example is presented as follows:

ST: *Seorang perempuan terdengar mengingatkan suaminya supaya menyembunyikan **kopiah haji**nya yang putih.*

TT: A woman could be heard reminding her husband that he should hide his white **haji cap**, which signified he had been to Mecca.

**(105/ASB-166/CAN-117/CC-2/Ad/Eq2)**

*Kopiah haji* in the ST is translated into ‘haji cap’ in the TT. *Kopiah* is *penutup kepala terbuat dari kain dan dipakai orang islam waktu salat* (KBBI, 2008:732). In other words, *kopiah* is a cloth hat which is usually worn by Muslim to pray. Meanwhile ‘cap’ is a soft head covering without a brim but often with a peak (Hornby, 1995:166). In the ST culture, *kopiah* is often used by Muslim men when they worship and symbol as Muslim. Meanwhile ‘cap’ is typically designed for warmth and blocking sunlight from the eyes. In western country, *kopiah* is

unfamiliar, but it does not mean that *kopiah* is not available in the TT. Hence, the translator translated it into ‘haji cap’ to make the readers understand the message of the ST. Both expressions *kopiah* and ‘cap’ bring the message of a hat, but are different in shapes, sizes and function. Thus, the message of the ST is partly transferred in the TT. The meaning is partly equivalent.

## **b. Non-Equivalent**

### **1) Different Meaning**

Different meaning occurs when the translator does not reflect the same meaning as the ST does. It makes the target readers get certain information in the TT. In this research, there are 13 expressions classified into different meaning. The example is described below.

ST: *Nampaknya keluarga ini bisa hidup dengan ladangnya sendiri, kecuali pakaian dan **garam**.*

TT: It seemed that this family could live off their own field-except for clothing and **sugar**.

**(174/ASB-245/CAN-167/CC-2/Li/Ne1)**

The expression *garam* in the ST is translated into ‘sugar’ in the TT. *Garam* is *senyawa kristalin (NaCl) yang merupakan klorida dan sodium, dapat larut dalam air dan asin rasanya* (KBBI, 2008:416). In English, *garam* is translated into ‘salt’, which means the common white substance found in sea water and in the ground, which is used especially to add flavor to food (Cambridge Advanced Learner’s Dictionary, 2005:1121). Meanwhile, in the TT *garam* is translated into ‘sugar’ which has a different meaning. ‘Sugar’ is a sweet substance which is obtained especially from plants and used to sweeten food and

drinks (2005:1300). From the definitions it is clear that two expressions *garam* and ‘sugar’ are totally different and belongs to non-equivalent meaning in terms of different meaning. The following discussion is another example of different meaning.

ST: *Bukan kepalsuan orang yang hanya punya harapan dapat **sepincuk nasi**.*

TT: Not the deceit of people who only want **a dish of rice**.

**(214/ASB-393/CAN-258/CC-2/GI/Ne1)**

The expression of *sepincuk nasi* is translated into ‘a dish of rice’. In *Javanese-English Dictionary*, *sepincuk* or *pincuk* means container for carrying food made by folding a banana leaf and spinning it with a sharpener palm leaf rib (Robson & Wibisono, 2002:570). Meanwhile, in the TT *sepincuk* is translated into ‘a dish’ which is means a container, flatter than a bowl and sometimes with a lid, from which food can be served or which can be used for cooking (2005:356). *Pincuk* is a cultural term from Indonesia that cannot be found in western country. The meaning of the ST is not transferred clearly in the TT because of the differences. Thus, the expressions are belonging to different meaning. The last example of different meaning is presented below.

ST: *Dan wanita Asia Tenggara tak bisa hidup tanpa **serit**, alat penangkap kutu kepala... Juga bikinan Jepang.*

TT: And the women of Southeast Asia could not live without comb, and **tweezers** to catch head lice, all made in Japan.

**(79/ASB-128/CAN-93/CC-2/GI/Ne1)**

*Serit* in the ST means *sisir rambut yang halus dan kerap dipakai giginya untuk menangkap kutu* (KBBI, 2008:1288). In another dictionary, *serit* is a fine-toothed comb for removing lice from hair (Robson & Wibisono, 2002:674). *Serit* is translated into ‘tweezers’ which is completely different in shape and size with *serit* in the ST. ‘Tweezers’ means a small piece of equipment made of two narrow strips of metal joined at one end. It used to pick up small object by pressing the two strips of metal together with the fingers (2005:1401). As a mention in the definitions, the meaning between the ST and the TT are different. Therefore, this expression is classified into non-equivalent in term of different meaning.

## 2) No Meaning

No meaning occurs when the expressions of the SL text are omitted or totally loses all messages in the TL text. In other words, the expression in the SL is not realized in the TL. There are 11 data which are classified into non-equivalent in term of no meaning. The following description is an example of the no meaning.

ST: ***Sanggul*** telah lepas dan rambut terurai.

TT: Her hair had fallen looses and was now tangled.

**(144/ASB-219/CAN-151/CC-2/Om/Ne2)**

The Indonesian expression *Sanggul* is not realized in the TT. *Sanggul* is *gelung rambut perempuan di atas atau di belakang kepala* (KBBI, 2008:1217). In another dictionary, *sanggul* means traditional ladies’ hair arrangement, consisting of a smooth bun at the back (Robson & Wibisono, 2002:649). *Sanggul* is an Indonesian culture that cannot be found in western country. The translator simply

omits the *sanggul*, so the meaning of *sanggul* is undelivered. Therefore, this expression is classified into no-equivalent in terms of no meaning. One more example of no meaning is described below.

ST: *Tuan mungkin sudah menyukai kecap, tahu, taoco, bakmi, **bakso**, **hungkwee**, tanpa Tuan rasakan lagi sebagai pengaruh bangsa lain.*

TT: Perhaps you yourself are already a lover of bean curd, and noodles without ever feeling you have been influenced by another race.

**(219/ASB-399/CAN-262/CC-2/Om/Ne2)**

*Bakso* is *makanan terbuat dari daging, udang, ikan, yang dicincang dan dilumatkan bersama tepung kanji dan putih telur, biasanya dibentuk bulat-bulat* (KBBI, 2008:122). In western country, *bakso* is similar with meatball which is several small balls of meat that are eaten with sauce or soup. Meanwhile in the TT, *hungkwee* also omitted by the translator. *Hungkwee* is *Tepung kacang hijau, panganan yang dibuat dari tepung kacang hijau* (2008:513). Therefore, several expressions from the ST are not realized in the TT. The translator only translated ‘bean curd’ as one example of the Asian food in the novel.

## CHAPTER V

### CONCLUSIONS AND SUGGESTIONS

This chapter consists of the conclusion and suggestions drawing as the final parts of the research. Conclusion contains of a brief explanation based on the findings of the research and the discussions. It covers the objectives of this research which are types of the Indonesian cultural terms, the foreignization and domestication categories and the degree of meaning equivalence of each cultural term in Pramoedya Ananta Toer's *Anak Semua Bangsa*. Meanwhile, the suggestions contain some suggestions to cover the lack of this research. The conclusions and suggestions are as follows.

#### A. Conclusions

According to the findings and discussion, there are some conclusions that can be drawn relating to the objectives of the research. The conclusions are explained as follows.

1. In terms of types of Indonesian cultural terms. The researcher identifies five types found in Pramoedya Ananta Toer's *Anak Semua Bangsa*. There are ecology (16.02%), material culture (44.59%), social culture (25.97%), social organizations (12.55%), and gesture and habits (0.87%). The highest number of frequencies is material culture with 103 data out of 231 or 44.59%. It is because the material culture terms are most basic needs of everyday for human's life. The terms such as food, clothes, houses, transportation, etc are

categorized as material culture needed for human's life. On the other hand, the lowest number frequencies of Indonesian cultural terms are gesture and habits with 2 data or 0.87%.

2. In terms of translation techniques, it can be concluded that the translating product of Indonesian cultural terms uses 9 categories in foreignization and domestication. There are four categories in foreignization: preservation, addition, naturalization and literal translation. Meanwhile there are five categories of domestication: cultural equivalent, omission, globalization, translation by more specific words and equivalent translation. From 231 data of Indonesian cultural terms that are found in *Anak Semua Bangsa*, there are 129 data are foreignized and 102 data are domesticated. It can be stated that the Indonesian cultural terms in *Anak Semua Bangsa* are mainly foreignized in *Child of All Nations*. However, domestication categories are also identified in this research, although the number of frequencies is smaller than foreignization. The translator chooses to use more foreignization categories rather than domestication might be because the ST's culture owns a rich local colour with strong characteristics which TT's culture does not have. It can make the translator get difficulties to translate the ST and choose the foreignization categories as the best option to translate.
3. In terms of meaning equivalence, most of Indonesian cultural terms in Pramoedya Ananta Toer's *Anak Semua Bangsa* are successfully transferred equivalence by the translator into English version *Child of All Nations*. The equivalence meaning consists of fully equivalent and partly equivalent,



whereas non-equivalence consists of different meaning and no meaning. Based on the findings and discussion the highest frequency of the degree of meaning equivalence in *Anak Semua Bangsa* as represented in *Child of All Nations* is the equivalent meaning with 207 data out of 231 or 89.62%. Meanwhile, there is only 24 data or 10.38% are identified into non-equivalent.

## **B. Suggestions**

Based on the analysis and the conclusion of the research, there are some suggestions which are presented as follows.

### **1. To other researchers**

This research analyzes the types of Indonesian cultural terms, the translation techniques which tend to be foreignization and domestication categories and the degree of meaning equivalence. This research still leaves behind some topics that are important to study further. For example, explore other possible types of cultural terms or other translation techniques which are categorized into foreignization and domestication and examine the component analysis to determine the degree of meaning equivalence using similar or different texts.

## **2. To the students of English language and literature majoring in translation**

Considering that cultural terms is not easy to translate, it is suggested to the students of English language and literature majoring in translation to frequently organized many practices dealing with translating cultural terms. It is also a challenge for the students to conduct other research due to the same topic.

## **3. To the translator**

Translating cultural terms deals with the cultural and geographical discourse of the source language. Therefore, it is very important that a translator should have a good knowledge about the language and cultures of both the source text and the target text. A translator also should choose and consider the best technique to translate certain expressions in order to keep the message and the value of the source text realized in the target text.

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# APPENDICES

### A. Appendix 1

#### Data Findings of the Identification of Cultural Terms, Foreignization and Domestication Categories, and Degree of Meaning Equivalence

**Note:**

Code1: ASB.p22	CC1: Ecology	Pr: Preservation	Eq1: Fully Equivalent
ASB : Anak Semua Bangsa	CC2: Material Culture	Ad: Addition	Eq2: Partly Equivalent
p.22 : Page 22	CC3: Social Culture	Na: Naturalization	
	CC4: Social Organization	Li: Literal Translation	Ne1: Different Meaning
	CC5: Gesture and Habits		Ne2: No meaning
Code2 : CAN.p 22		Cu: Cultural Equivalent	
CAN : Child of All Nations		Om: Omission	
P22 : Page 22		Gl: Globalization	
		Tr: Translation by more specific words	
		Eq: Equivalent Translation	

NO	Cultural Terms of Data I &Data II	Cultural Categories					Foreignization & Domestication Categories										Meaning					
		CC1	CC2	CC3	CC4	CC5	Foreignization				Domestication						Equivalent		Eq1	Eq2	Ne1	Ne2
							Pr	Ad	Na	Li	Cu	Om	Gl	Tr	Eq							
1	Orang-orang tua melalui dongengan mengajarkan akan adanya dewa perkasa bernama <b>Kala-Batara Kala</b> . (ASB.p1)																					
	The old people teach us through their legends that there is a mighty god called <i>Batara Kala</i> . (CAN.p13) <b>Glossary:</b> <i>Batara Kala</i> : Hindu God of Death. (CAN.p348)			√				√									√					
2	Seorang <b>Sekaut</b> datang berkuda. (ASB.p3)																					
	A <b>district police</b> head rode up on his horse. (CAN.p14)			√						√							√					
3	Di dalamnya terdapat <b>buku deposito Bank Escompto</b> , setumpuk kwitansi upah yang diterimanya dari perusahaan, juga dua pucuk surat dari Robert Suurhof. (ASB.p6)		√																			
	Inside it was a <b>Bank Escompto bank book</b> , a pile of salary receipts from the business, and two letters from Robert Suurhof. (CAN.p16)		√														√					
4	Seperti orang gila aku tinggalkan kamar, lari ke belakang, memerintah Marjuki menyiapkan <b>Bendi</b> . (ASB.p7)		√																			
	I didn't go on. I rushed outside and ordered Marjuki to prepare a <b>buggy</b> . (CAN.p17)		√							√								√				
5	Diajaknya aku masuk ke <b>kedai minuman</b> . (ASB.p8)		√						√								√					



NO	Cultural Terms of Data I &Data II	Cultural Categories					Foreignization & Domestication Categories										Meaning			
		CC1	CC2	CC3	CC4	CC5	Foreignization				Domestication						Equivalent			
							Pr	Ad	Na	Li	Cu	Om	Gl	Tr	Eq	Eq1	Eq2	Ne1	Ne2	
	Victor invited me into a roadside drink stall. (CAN.p17)																			
6	Aku pernah datang ke Wonokromo, tapi Veldpolitie mengobrak abrik siapa saja yang mendekati pagarmu. (ASB.p8)			√					√							√				
	I came once to see you at Wonokromo but the Field Police broke up any groups that collected around or near your fence. (CAN.p17)																			
7	Belum pernah terjadi, katanya, Pribumi mencoba-coba menentang keputusan Pengadilan Putih. (ASB.p8)				√				√							√				
	It had never happened before, he said, a native daring to oppose a decision of the white court. (CAN.p17)																			
8	Kita semua tahu gembar-gembornya hendak jadi juris. (ASB.p11)			√						√						√				
	Remember how he used to carry on about becoming a lawyer. (CAN.p19)																			
9	“Beginilah keluar masuk kampung”. (ASB.p12)				√				√							√				
	“Just as you see me now: in and out of the villages”. (CAN.p19)																			
	Tahu kau jadi apa aku sekarang? Agen, Minke, jangan tertawa. Agen maskape haji. (ASB.p 12)																			

NO	Cultural Terms of Data I &Data II	Cultural Categories					Foreignization & Domestication Categories										Meaning					
		CC1	CC2	CC3	CC4	CC5	Foreignization				Domestication						Equivalent		Eq1	Eq2	Ne1	Ne2
							Pr	Ad	Na	Li	Cu	Om	Gl	Tr	Eq							
10	You know what I am? Don't laugh. An agent for the shipping company that takes <b>pilgrims of Mecca</b> . (CAN.p19) <b>Glossary:</b> <i>Haji</i> : The pilgrimage to Mecca or someone who has made the pilgrimage. (CAN.p349)				√			√									√					
11	Willem Vos dengan lebih terbuka mengatakan di sebuah <b>gardu kayu</b> . (ASB.p13)		√							√								√				
	Willem Vos, who was working in a <b>timber yard</b> . (CAN.p20)																					
12	"Jadi sekarang Sinyo bekerja pada <b>Nyai</b> (ASB.p16)																					
	So, Sinyo works for <b>Nyai</b> ?" (CAN.p22) <b>Glossary:</b> <i>Nyai</i> : The Native concubine of a Dutch man in the Indies. (CAN.p351)				√			√									√					
13	" <b>Bang, bang</b> ". Wim menyerondol lagi. (ASB.p16)																					
	" <b>Bang, bang</b> ". Wim charged in head first again. (CAN.p22)				√			√									√					
14	Anak tertua yang belum pernah menamatkan <b>E.L.S</b> terus juga memperhatikan kata-kata orang tuanya. (ASB.p17)																					
	The eldest, the one who hadn't even graduated from <b>primary school</b> , didn't relax his attention for a moment. (CAN.p22)				√										√	√						
	"Kalau itu jadi kehendak <b>Sinyo</b> " ia berhenti sebentar, berpikir-pikir dan ternyata tak meneruskan. (ASB.p23)																					

NO	Cultural Terms of Data I & Data II	Cultural Categories					Foreignization & Domestication Categories										Meaning Equivalent			
		CC1	CC2	CC3	CC4	CC5	Foreignization				Domestication						Eq		N-Eq	
							Pr	Ad	Na	Li	Cu	Om	Gl	Tr	Eq		Eq1	Eq2	Ne1	Ne2
15	"If that's what <b>Sinyo</b> wants" He paused momentarily, then didn't go on. (CAN.p26) <b>Glossary:</b> <i>Sinyo</i> : Form of address for young Dutch and Eurasian men or Europeanized native young men. (CAN.p351)			√				√									√			
16	" <b>Tuan</b> , dimana Robert sekarang?" (ASB.p18)			√			√										√			
	" <b>Tuan</b> , where is Robert now?" (CAN.p23)			√			√										√			
17	Coba sekiranya perkara-perkara kejahatan masih dipegang oleh <b>Baleo</b> . (ASB.p23) <b>Note:</b> Baleo (Belanda: Baljuw), petugas perkara di jaman Kompeni, yang mendapatkan hak menggunakan kekuatan serdadu Kompeni untuk melakukan tugas kepolisian menurut kebutuhan.				√							√					√			
	Imagine if criminal cases had still been in the hands of <b>the officers of the Dutch East Indies Company</b> . (CAN.p26)																			
18	"Kalau bukan jadi <b>kusir</b> , sungguh mati, tak mau marjuki ini memasuki pelatarannya Tuan muda". (ASB.p25)			√							√							√		
	"If I weren't your <b>driver</b> , I swear I'd never have entered that yard, young master". (CAN.p27)			√							√							√		
19	Juru tulis sebuah kantor suka menggunakan nama <b>sastra</b> , maka Sastradiwiryana akan berarti juru tulis yang baik dan tegas. (ASB.p26)			√			√										√			
	A clerk likes to use the name <b>Sastra</b> , meaning "of letters", so Sastradiwiryana will mean a clerk who is good and firm of will. (CAN.p29)			√			√										√			

NO	Cultural Terms of Data I &Data II	Cultural Categories					Foreignization & Domestication Categories										Meaning					
		CC1	CC2	CC3	CC4	CC5	Foreignization				Domestication						Equivalent		Eq1	Eq2	Ne1	Ne2
							Pr	Ad	Na	Li	Cu	Om	Gl	Tr	Eq							
20	Sekarang dengan ketepatan <b>Gubernur Jenderal</b> ia telah mengubah diri jadi: Panji Darman. (ASB.p27)			√				√									√					
	Now he had obtain a determination of <b>the Governor-general of the Netherlands Indies</b> . (CAN.p29)																					
21	Surat ini kutulis di atas kapal yang sedang berlayar menuju ke Betawi, di <b>Laut Jawa</b> yang tenang tanpa angin. (ASB.p27)	√															√					
	I write this letter on board a ship heading for Betawi on <b>the Java Sea</b> this calm and windless day. (CAN.p29)																					
22	Makin mendekati <b>Tanjung Perak</b> ternyata makin banyak orang menunggu di pinggir jalan. (ASB.p28)			√			√										√					
	The closer we came to <b>Tanjung Perak</b> harbour the bigger were the crowds along the road. (CAN.p30)																					
23	Bahkan anak-anak kecilpun ikut menyatakan simpatinya dengan menggunakan <b>katapil</b> dan bandul. (ASB.p28)		√						√								√					
	Even some little children showed their sympathy with <b>capatults</b> and small slings. (CAN.p30)																					
24	<b>Maresose</b> itu berkendara terus tanpa menggubris batu-batu yang berlayangan. (ASB.p29)			√					√								√					

NO	Cultural Terms of Data I & Data II	Cultural Categories					Foreignization & Domestication Categories										Meaning Equivalent			
		CC1	CC2	CC3	CC4	CC5	Foreignization				Domestication						Eq		N-Eq	
							Pr	Ad	Na	Li	Cu	Om	Gl	Tr	Eq		Eq1	Eq2	Ne1	Ne2
	The <b>Marechausee</b> rode on, ignoring the flying stones. (CAN.p30)																			
25	Makin mendekati <b>Perak</b> , makin banyak juga orang yang menunggu. (ASB.p29)																			
	The closer we came to <b>Perak</b> , the grater the number of people waiting along the road. (CAN.p30)			√			√										√			
26	Dua jam kemudian kapal meniupkan <b>suling</b> uapnya, berangkat. (ASB.p31)		√										√					√		
	Two hours later, the ship blew its steam <b>whistle</b> and departed. (CAN.p32)		√										√					√		
27	Maka kusebutkan namaku keras-keras pada <b>seorang kakek Tionghoa</b> . (ASB.p33)			√						√							√			
	I spoke out my name as loudly as possible to <b>an old Chinaman</b> . (CAN.p33)																			
28	" <b>Rempah-rempah</b> , terutama kayu manis Jawa Timur." (ASB.p35)		√												√		√			
	" <b>Spices</b> , cinnamon from East Java mainly." (CAN.p34)		√												√		√			
29	"Pernah melihat bersama suaminya dalam perayaan lulusan <b>H.B.S</b> ". (ASB.p35)																			
	"I saw her with her husband once at <b>the H.B.S</b> graduation ceremony". (CAN.p34) <b>Glossary H.B.S</b> : The prestigious Dutch-language senior high school (CAN.p350)				√		√										√			
30	Saban hari di paksa makan <b>bubur Havermouth</b> dan telur setengah matang. (ASB.p36)		√									√						√		

NO	Cultural Terms of Data I & Data II	Cultural Categories					Foreignization & Domestication Categories										Meaning Equivalent			
		CC1	CC2	CC3	CC4	CC5	Foreignization				Domestication						Eq		N-Eq	
							Pr	Ad	Na	Li	Cu	Om	Gl	Tr	Eq		Eq1	Eq2	Ne1	Ne2
	Everyday she must be forced to eat even <b>porridge</b> or and egg. (CAN.p34)																			
31	Di bawah kolong terdapat <b>piespot</b> dan botol-botol air. (ASB.p37)																			
	Under the bed there was a <b>chamber pot</b> and bottles of water. (CAN.p35)		√												√		√			
32	<b>Patrisporta</b> nampaknya selalu setengah tertutup. (ASB.p 37)																			
	The <b>porthole</b> seemed to be kept always half closed. (CAN.p35)		√							√							√			
33	Juga wastafel dan lemari bersih, tak nampak ada <b>serangga</b> . (ASB.p37)																			
	There were no <b>cockroaches</b> to be seen any where. (CAN.p35)	√												√				√		
34	Sejak Colombo sampai memasuki <b>Laut Merah</b> udara sangat panas di siang hari. (ASB.p40)																			
	Since leaving Colombo and right up until entering <b>the Red Sea</b> , the weather has been exceedingly hot during the day. (CAN.p40)	√								√							√			
35	" <b>Ya Allah</b> , Mama, Minke, ia membuka matanya." (ASB.p44)																			
	" <b>Ya Allah</b> ! Mama, Minke, she opened her eyes." (CAN.p39)				√		√										√			
36	Seorang polisi kulihat melintas di hadapanku bersama dengan seorang <b>wanita tua berpakaian serba hitam</b> . (ASB.p45)		√							√							√			

NO	Cultural Terms of Data I &Data II	Cultural Categories					Foreignization & Domestication Categories										Meaning Equivalent			
		CC1	CC2	CC3	CC4	CC5	Foreignization				Domestication						Eq		N-Eq	
							Pr	Ad	Na	Li	Cu	Om	Gl	Tr	Eq		Eq1	Eq2	Ne1	Ne2
	A policeman then passed me, accompanied by <b>an old woman dressed all in black</b> . (CAN.p40)																			
37	Dengan <b>sebuah kereta kuda</b> kami menuju ke stasiun. (ASB.p46)		√																	
	We left for train station in <b>a horse carriage</b> . (CAN.p41)									√							√			
38	Gerobak kuda itu meninggalkan Huizen, langsung menuju kesebuah dusun, B, sebuah <b>dusun petani</b> . (ASB.p48)		√																	
	The horse cart left Huizen and made its way straight to a village B, <b>a peasant hamlet</b> . (CAN.p42)									√							√			
39	Mevrouw Annelies tergolek di <b>ranjang besi</b> . (ASB.p48)		√																	
	Annelies lay in <b>an old iron bed</b> . (CAN.p42)									√							√			
40	Orang <b>losmen</b> itu mau menerima aku dengan bayaran di atas tarif, hanya karena aku bukan orang Eropa, mungkin mereka sejajarkan dengan iblis atau setan. (ASB.p48)		√												√	√				
	<b>The innkeeper</b> only wanted me if I paid more than the normal tariff because I wasn't European. Perhaps they equated me with a demon or devil. (CAN.p42)																			
41	Perusahaanya adalah perusahaan <b>Zuivel</b> . <b>Note:</b> Zuivel: (Belanda) barang-barang terbuat dari susu. (ASB.p50)		√									√						√		

NO	Cultural Terms of Data I &Data II	Cultural Categories					Foreignization & Domestication Categories										Meaning			
																	Equivalent			
		CC1	CC2	CC3	CC4	CC5	Foreignization				Domestication						Eq		N-Eq	
							Pr	Ad	Na	Li	Cu	Om	Gl	Tr	Eq	Eq1	Eq2	Ne1	Ne2	
	She own a <b>dairy business</b> . (CAN.p43)																			
42	Setelah membaca <b>tilgram</b> itu ia menutup muka dengan dua belah tangan. (ASB.p51)		√						√								√			
	After reading <b>the telegram</b> she covered her face with both hands. (CAN.p44)																			
43	Cucu tiada kau peroleh dari <b>Banowatimu</b> (ASB.p52)			√								√							√	
	You will have no grandchildren from her(CAN.p44)																			
44	la mulai menyerbu <b>Mantsuria</b> , menyerang Tiongkok, wilayah Tiongkok. (ASB.p56)				√				√								√			
	She attacked <b>Manchuria</b> , the territory of China. (CAN.p48)																			
45	Kata orang, di perkebunan dan bengkel, para pengusaha dan <b>mandor</b> mulai tak memanggil mereka koh atau engkoh tapi tuan. (ASB.p58)			√													√			
	People said that on plantations and in the workshops, the businessman and <b>foremen</b> now called them Tuan. (CAN.p49)																			
46	Dan memang, beberapa orang pekerja bercerita tentang adanya 3 orang Jepang yang diusir dari pekerjaan pada <b>bengkel</b> dan bengkel roti. (ASB.p59)		√						√								√			
	Indeed, several of our own workers told how three Japanese had been sacked from <b>carriage workshop</b> and a bakery. (CAN.p49)																			



NO	Cultural Terms of Data I &Data II	Cultural Categories					Foreignization & Domestication Categories										Meaning					
		CC1	CC2	CC3	CC4	CC5	Foreignization				Domestication						Equivalent		Eq1	Eq2	Ne1	Ne2
							Pr	Ad	Na	Li	Cu	Om	Gl	Tr	Eq							
47	Seperti dalam cerita <b>wayang</b> seorang dewa berseru-seru dari puncak benda tanpa kepadatan. (ASB.p59)		√														√					
	Just like in <b>the wayang, shadow puppet</b> plays when a god calls out from the heavenly ether above. (CAN.p50)																					
48	Ia terkenal sebagai pengunjung setia <b>Kembang Jepun</b> . <b>Note:</b> <i>Kembang Jepun</i> : Kompleks pelacuran Jepang di Surabaya. (ASB.p60)			√															√			
	He was well known as a regular patron of <b>the Japanese gardens</b> . (CAN.p50) <b>Glossary</b> <i>Japanese gardens</i> : houses of prostitution. (CAN.p350)																					
49	“Kalau begini jadinya, pada suatu kali si cebol, sipit, berkaki pendek, karena terlalu banyak <b>duduk bersila</b> , akan makin banyak kita temukan di kantor-kantor yang semestinya kita duduki. (ASB.p60)					√					√						√					
	If things keep on like this, one day the slant-eyed, dwarf, with legs shortened by too much <b>sitting cross-legged</b> , will be found everywhere-sitting in our offices where we ourselves should be sitting. (CAN.p50)																					
50	Dalam pertempuran dan perang menundukan Hindia kan sudah terlalu banyak yang tewas untuk <b>VOC</b> . (ASB.p61)				√			√									√					

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		CC1	CC2	CC3	CC4	CC5	Foreignization				Domestication						Equivalent		Eq1	Eq2	Ne1	Ne2
							Pr	Ad	Na	Li	Cu	Om	Gl	Tr	Eq							
	In the battles and wars to conquer the Indies, didn't a great many die for <i><b>Dutch East Indies Company</b></i> , the <b>VOC</b> . (CAN.p51)																					
51	Itu pun hanya dengan seorang <b>adipati</b> pemerintah pusat kekaisaran Dai Nippon. (ASB.p61)				√										√			√				
	One particular <b>lord of the central government</b> of the Dai Nippon Empire. (CAN.p51)																					
52	Dan jatuhnya <b>Kraton Kartasura</b> ? Semoga Tuan-tuan besar kolonial, yang kita semua hormati , sudi merenungkan sejenis. (ASB.p63)																					
	And then the fall of <i><b>the Court of Katasura</b></i> ? It is hoped that our great colonial leaders, whom we all honor and respect, will spare some moment to contemplate these things. (CAN.p52) <b>Glossary Kraton</b> : The Court of of the sultanate of Mataram. In 1740 a rebellion by the Chinese population, backed by a Sultan of Madura, attacked Kartasura and annihilated the Dutch East Indies Company troops guarding the court. (CAN.p350)				√			√									√					
53	Tanpa mengayunkan pacul atau <b>parang</b> tanpa membalik tanah dan tanpa menumbuhkan biji-bijian. (ASB.p65)		√												√	√						
	Without ever swinging a hoe or <b>machete</b> , without ever turning soil or planting seeds. (CAN.54)																					

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		CC1	CC2	CC3	CC4	CC5	Foreignization				Domestication						Eq		N-Eq	
							Pr	Ad	Na	Li	Cu	Om	Gl	Tr	Eq		Eq1	Eq2	Ne1	Ne2
54	Coba, hanya untuk berani membuang sang <b>Thau-cang</b> dan membebaskan kaki wanitanya dari penganiayaan disformatif adat, paling tidak membutuhkan waktu tambahan lima belas tahun lagi. (ASB.p68)			√				√									√			
	Imagine, just to rid themselves of their <i>thau-chang</i> — <b>pigtails</b> , and to free the feet of their women from that tormenting, deforming custom, will need at least fifteen more years. (CAN.p56)																			
55	Barangkali ia punya <b>cipoa</b> untuk menghitung berapa lusin tahun. (ASB.p69)		√								√						√			
	Perhaps he has <b>some kind of abacus</b> he used to calculate how many dozens of year. (CAN.p56)																			
56	Tangan disekakanya pada <b>pipa celana</b> kemudian diulurkan kepadaku. (ASB.p77)		√												√	√				
	He brushed his hands on his <b>trouser legs</b> and then held one out to me. (CAN.p61)																			
57	“Minke, hanya pekerjaan <b>kuli hari</b> ”. (ASB.p78)			√				√									√			
	“Just the work of <b>a day-labour, a coolie</b> ”. (CAN.p61)																			
58	Ia berjalan terpincang-pincang pada <b>tongkat-ketiaknya</b> ke jendela. (ASB.p78)		√												√	√				
	He limped across to the window on his <b>crutches</b> (CAN.p62)																			
59	“Ingat kau pada kata-kataku dulu tentang <b>ukiran jepara?</b> ”. (ASB.p79)		√							√							√			

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		CC1	CC2	CC3	CC4	CC5	Foreignization				Domestication						Equivalent			
							Pr	Ad	Na	Li	Cu	Om	Gl	Tr	Eq	Eq1	Eq2	Ne1	Ne2	
	“Do you remember what I once said about <b>Jepara carving?</b> ”. (CAN.p62)																			
60	Pakaiannya serba sutra <b>santhung</b> kuning gading, bersih walaupun nampak sudah tua. (ASB.p81)		√				√									√				
	His clothes of <b>Santhung</b> silk were ivory-yellow, clean but old. (CAN.p63)																			
61	Pakaiannya serba sutra santhung <b>kuning gading</b> , bersih walaupun nampak sudah tua. (ASB.p81)		√							√						√				
	His clothes of Santhung silk were <b>ivory-yellow</b> clean but old. (CAN.p63)																			
62	Mukanya yang kemerahan mengingatkanku pada <b>jambu bol</b> . (ASB.p81)		√										√				√			
	His reddish face reminded me of <b>guava fruit</b> . (CAN.p63)																			
63	Ia nampak lebih tepat sebagai penjual klontong atau <b>mrinding</b> biasa di kampung-kampung. (ASB.p81)			√							√					√				
	He looked more like <b>a peddler</b> from the villages. (CAN.p64)																			
64	Tuan akan bisa langsung berhubungan dengan penerbit Inggris di <b>Singapura</b> dan Hongkong. (ASB.p83)	√							√							√				
	You'll be able to establish direct contact with publishers in <b>Singapore</b> and Hongkong. (CAN.p65)																			

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																	Equivalent			
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		Pr	Ad	Na	Li	Cu	Om	Gl	Tr	Eq	Eq1	Eq2	Ne1	Ne2						
65	Tidak salah lagi <b>sinkeh</b> muda berwajah jambu bol tadi juga akan diinterpiu. (ASB.p84)																			
	It was indeed the young <i>sinkeh</i> with the guava ball face who was going to be interview. (CAN.p65) <b>Glossary:</b> <i>Sinkeh</i> : Term used to refer a Chinese immigrant. (CAN.p351)			✓				✓								✓				
66	“Tuan lulusan <b>sekolah Zending</b> atau Missie?” (ASB.p87)				✓								✓			✓				
	“Are you graduated from <b>Protestant or Catholic mission school</b> ?” (CAN.p67)				✓								✓			✓				
67	“Tapi apakah angkatan Cina terkenal bijaksana, memberikan banyak peninggalan, <b>kitab</b> dan benda benda budaya, peradaban tinggi...” (ASB.p88)		✓										✓					✓		
	“But the Chinese Older Generation is famed for its wisdom, the great heritage it has left China, <b>books</b> , and cultural artefacts, high civilization...” (CAN.p68)		✓										✓					✓		
68	“Tuan Khouw Ah Soe, bagaimana pendapat Tuan tentang <b>gajah</b> yang keluar dari kelompoknya?” (ASB.p92)	✓								✓						✓				
	“Mr. Khouw Ah Soe, what is your opinion of <b>an elephant</b> that leaves its herd?” (CAN.p70)																			
69	Mengaku dari <b>Tiongkok Utara</b> tetapi namanya nama Selatan. (ASB.p93)	✓														✓				
	Says he has he’s from <b>north China</b> , but he has a southerner’s name. (CAN.p71)									✓						✓				

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							Pr	Ad	Na	Li	Cu	Om	Gl	Tr	Eq		Eq1	Eq2	Ne1	Ne2
70	Ia sembunyikan mukanya di bawah bantal dan tangannya merangkul tepian kasur di atas <b>ambin kayu</b> yang tak begitu lebar itu. (ASB.p95)		√							√							√			
	Her arms were hunggung the edges of the mattress of the small <b>wooden divan</b> . (CAN.p72)																			
71	Orang ini mengaku bernama Khouw Ah Soe, berasal dari Tientsin, lulusan <b>sekolah menengah berbahasa Inggris</b> di Shanghai. (ASB.p 98)				√					√							√			
	He gave his name as Khouw Ah Soe, his place of birth as Tientsin, and said he was graduated of <b>an English Language High School</b> in Shanghai. (CAN.p74)																			
72	<b>Gedung Kong Koan</b> menjadi goncang. (ASB.p99)		√							√							√			
	<b>The Kong Koan building</b> burst into an uproar. (CAN.p74)																			
73	Di langit ada surga, di bumi ada <b>Hanchou</b> , dan kami menambahkan: di hati ada kepercayaan. (ASB.p89)																			
	In the sky there us heaven, on earth there is <b>Hanchou</b> and we young people added: "In the heart is faith". (CAN.p68) <b>Glossary:</b> <i>Hanchou</i> : a city regarded by the Chinese as one of the most beautiful in the world. (CAN.p350)	√						√									√			

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							Pr	Ad	Na	Li	Cu	Om	Gl	Tr	Eq		Eq1	Eq2	Ne1	Ne2
74	Kuntow dan silat membikin banyak orang terpentak dan roboh di lantai. (ASB.p100)			√									√					√		
	Various martial arts left many people sprawled on the floor. (CAN.75)																			
75	Nyai Roro Kidul adalah kreasi Jawa yang gemilang untuk mempertahankan kepentingan raja-raja pribumi Jawa. (ASB.p102)			√				√									√			
	The powerful Goddess of the South Java Seas is a glorious creation of Java whose purpose is to help preserve the authority of the kings of Java. (CAN.p76)																			
76	"Hanya ingin pergi ke Surabaya, Ma, ke Betawi barangkali". (ASB.p107)																			
	"I just want to get away from Surabaya, Ma, to Betawi perhaps. (CAN.p80) Glossary: Betawi The Malay name for Batavia, the capital of the Dutch East Indies, now Jakarta. (CAN.p348)	√						√									√			
77	Sekarang bukan saja ia sudah pandai baca-tulis, sudah mempunyai kebiasaan membaca Koran melayu. (ASB.p108)		√					√									√			
	He could not only read and write a little but began to read the Malay-language newspaper. (CAN.p80)																			
78	"Tuan akan menginap di sini, ditempat Darsam, seorang pendekar." (ASB.p115)			√											√		√			

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							Pr	Ad	Na	Li	Cu	Om	Gl	Tr	Eq		Eq1	Eq2	Ne1	Ne2
	"You will stay here, in Darsam's place. He is a <b>fighter</b> ." (CAN.p84)																			
79	Dan wanita Asia Tenggara tak bisa hidup tanpa sisir, <b>tanpa serit</b> , alat penangkap kutu kepala... juga buatan Jepang. (ASB.p128)		√										√						√	
	And the women of Southeast Asia could not live without combs and <b>tweezers</b> to catch head lice, all made in Japan. (CAN.p93)																			
80	Perangkonya bergambar laut dan <b>nyiur</b> (ASB.p129)	√													√	√				
	On the stamp was a picture of the sea and <b>coconut palms</b> . (CAN.p94)																			
81	Kebetulan sedang lewat sebuah <b>andong</b> (ASB.p131)		√										√					√		
	By chance a <b>horse cart</b> was passing by. (CAN.p95)																			
82	Di sana dengan mudah aku diterima jadi awak kapal sebuah <b>jung</b> yang berlayar menuju manila. (ASB.p131)		√						√								√			
	I was able to get aboard a <b>junk</b> heading for Manila. (CAN.p95)																			
83	Jalan yang paling mudah kutempuh, aku datang pada seorang <b>sinshe</b> . (ASB.p132)			√				√									√			
	The easiest thing for me to do was to visit a <b>sinshe</b> , a Chinese medicine man. (CAN.p96)																			



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							Pr	Ad	Na	Li	Cu	Om	Gl	Tr	Eq		Eq1	Eq2	Ne1	Ne2
84	Diobatinya aku dengan ramu-ramuan dan <b>tusukan tusukan jarum</b> sampai kelihatan segar lagi. (ASB.p132)			√										√		√				
	He treated me with potion and <b>acupuncture</b> until I looked fresh and healthy again. (CAN.p96)																			
85	Dari Betawi, dari <b>Stovia</b> : aku dapat diterima jadi siswa mulai tahun pengajaran yang akan datang, dan bahwa ketentuan-ketentuan lain akan segera menyusul. (ASB.p133)				√			√								√				
	From Betawi, from <b>the Stovia Medical School</b> : I had been accepted as a student beginning the next academic year; details were to follow. (CAN.p97)																			
86	Peristiwa di <b>glagahan</b> itu sampai sekarang masih juga memburu-buru aku. (ASB.p135)	√												√			√			
	The incident in <b>the Reed-marshes</b> continues to haunt me. (CAN.p97)																			
87	Telah kulihat berbagai-bagai bangsa di dunia ini: <b>Keling</b> , Cina, Eropa, Jepang, Arab, Hawaii, Melayu, dan Africa. (ASB.p135)			√									√			√				
	I have seen all kinds of people now, Ann: <b>Indians</b> , Chinese, European, Japanese, Arabs, Hawaiians, Malays and Africans. (CAN.p98)																			
88	Pada suatu hari aku sedang berjalan-jalan di <b>Java Kade</b> di daerah pelabuhan Amsterdam. (ASB.p136)		√						√							√				

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							Pr	Ad	Na	Li	Cu	Om	Gl	Tr	Eq		Eq1	Eq2	Ne1	Ne2
	I was walking one day in the <b>Java Docks</b> as Amsterdam Harbor. (CAN.p99)																			
89	Kutanyakan pada beberapa orang, apakah mereka mengenal seorang pekerja pelabuhan, seorang <b>Indisch</b> . (ASB.p137)																			
	I asked several people whether they knew a harbor worker, young <b>Indisch</b> . (CAN.p99) <b>Glossary</b> Indisch: a Dutch term referring to racially mixed persons or cultures. (CAN.p350)			√				√									√			
90	Mereka telah mengusahakan kemajuanku dengan mencari tempat untukku pada <b>sekolah Pangreh Praja</b> dan Stovia. (ASB.p138)			√							√							√		
	They had helped me to obtain a place in the <b>civil service academy</b> at Stovia. (CAN.p100)																			
91	Seseorang telah membacakan salinan surat <b>Raden Adjeng</b> Kartini. (ASB.p139)			√			√										√			
	Someone read out one of <b>Raden Adjeng</b> Kartini's letters. (CAN.p101)																			
92	Para <b>babu</b> kami dulu suka bercerita betapa para wanita itu bernyanyi di sawah sewaktu tandur dan panen, sedang para pria mengangkuti hasil panen. (ASB.p140)			√							√						√			
	Our <b>servants</b> used to tell how the women would sing while planting or harvesting, and how their men would carry off harvested paddy. (CAN.p101)																			

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							Pr	Ad	Na	Li	Cu	Om	Gl	Tr	Eq							
93	Dan anak-anak kecil pada bermain dalam terang bulan memuji-muji <b>dewi padi</b> . (ASB.p140)																					
	And how their little children would play under the full moon singing praises to the <b>rice goddess</b> . (CAN.p101)			√						√							√					
94	<b>Khotah-khotbah</b> di gereja memperingatkan itu berulang-ulang. (ASB.p143)																					
	<b>The sermons</b> in the church continually remind us of that. (CAN.p103)				√					√							√					
95	Papa dari <i><b>Babad Tanah Jawi</b></i> , tak jarang aku bergidik karena begitu banyak kekejaman, kebiadaban, kekejian, sebagai kemewahan. (ASB.p143)																					
	When I listen to Papa’s stories from <i><b>the Babad Tanah Jawi</b></i> , it is not rare for me to shiver in horror at the viciousness, barbarism and cruelty: all a luxury. (CAN.p103) <b>Glossary:</b> <i>Babad Tanah Jawi</i> : a classical Javanese literary work, claiming to trace the history of the rules of Java. (CAN.p348)		√							√								√				
96	Sarah meneruskan ke <b>sekolah guru</b> . (ASB.p145)																					
	Sarah has gone to <b>Teachers’ college</b> . (CAN.p104)				√					√							√					

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							Pr	Ad	Na	Li	Cu	Om	Gl	Tr	Eq							
97	Minke, kau akan takjub melihat terhimpunnya bukti laku dan pikiran leluhurmu sendiri, sejak yang dipahatkan pada batu sampai yang diguritkan pada <b>lontar</b> . (ASB.p144)	√																				
	Minke; you will be astounded to see the collection of material we have about the thinking of your ancestors, beginning with what was chiselled onto stone up until what was inscribed onto <b>palm leaves</b> . (CAN.p104)																					
98	Hibur-menghibur begini terasa seperti bermain <b>kaatsbal</b> . (ASB.p147)		√																			
	This humouring of each other was beginning to seem like a game of <b>handball</b> . (CAN.p105)																					
99	“Masukan dalam sampul <b>beledu merah-anggur</b> yang indah, Minke”. (ASB.p150)		√																			
	“Put it in a cover of beautiful <b>grape-red velvet</b> , Minke”. (CAN.p108)																					
100	Rasa-rasanya pantas lah nanti dipasang di <b>istana Louvre</b> . (ASB.p151)		√																			
	It should be hanging on the walls of <b>the Louvre</b> . (CAN.p108)																					
101	“Dia minta dibikinkan bagan jebakan <b>macan kumbang</b> ”. (ASB.p151)	√																				
	“He’s asked me to design a trap to catch a <b>black panther</b> ”. (CAN.p109)																					
102	“Jadi tuan masih percaya pada <b>tahyul</b> (ASB.p152)			√						√							√					

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							Pr	Ad	Na	Li	Cu	Om	Gl	Tr	Eq		Eq1	Eq2	Ne1	Ne2
	“You believe in that <b>superstition</b> ?” (CAN.p109)																			
103	Kumbang binatang buas paling berbahaya hidup ditanah, semak, <b>padang ilalang</b> dan di pepohonan. (ASB.p160)	√													√	√				
	It lives on the ground, amongs the bush, <b>the tall grass</b> , and the trees. (CAN.p114)																			
104	“Nah, Tuan Minke, rasanya aku akan mendapatkan kehormatan bila boleh mengundang Tuan ikut menjebak <b>macan</b> ”. (ASB.p161)	√											√					√		
	“Minke, I would be honoured if you join me in trapping this <b>animal</b> ”. (CAN.p115)																			
105	Seorang perempuan terdengar mengingatkan suaminya supaya menyembunyikan <b>kopiah-hajinya</b> yang putih. (ASB.p166)	√						√										√		
	A woman could be heard reminding her husband that he should hide his white <b>haji cap, which signified he had been to Mecca</b> . (CAN.p117)																			
106	Rambutnya selalu mengkilat dan <b>wiron</b> pada kainnya tidak pernah berhamburan. (ASB.p168)	√									√							√		
	Her hair was always shinning and <b>the creases</b> in her kain were never untidy. (CAN.p119)																			
107	Semua penumpang bersepatu atau <b>berselop</b> (ASB.p168)	√									√							√		
	All the passengers wore shoes or <b>slipper-sandals</b> (CAN.p119)																			

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108	Rodi dikerahkan oleh <b>Pangreh Praja</b> dan Kepala desa, dan Kepala Desa mengerahkan para petani yang mengusahakan tanah milik Gubermen. (ASB.p169)			√							√						√			
	The gangs were mobilized by <b>the Native Civil Service</b> and Village heads and the Village heads also mobilized the farmer who worked on government-owned lands. (CAN.p119)																			
109	Mungkin juga aku sedang disemprot oleh mandor pembantu, yang adalah punggawa desa berbaju resmi hitam dari <b>lasting</b> , berkain, berikat kepala dan berkeris. (ASB.p169)			√												√				
	Perhaps too I would have been spat upon by one of the overseer’s assistant, a village official in his black shirt, his <b>lasting</b> and batik kain with his destar on his head and his keris at his back. (CAN.p120) <b>Glossary:</b> <i>lasting</i> : a kind of plain material. (CAN.p350)							√									√			
110	Mungkin juga aku sedang disemprot oleh mandor pembantu, yang adalah punggawa desa berbaju resmi hitam dari lasting, berkain, berikat kepala dan <b>berkeris</b> . (ASB.p169)		√					√									√			
	Perhaps too I would have been spat upon by one of the overseer’s assistant, a village official in his black shirt, his batik kain with his destar on his head and his <b>keris</b> at his back. (CAN.p120)																			

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							Pr	Ad	Na	Li	Cu	Om	Gl	Tr	Eq							
111	Boleh jadi di antara setiap rombongan rodi itu terdapat ahli-ahli dengan keahlian yang tidak dimiliki mandor atau pembantunya, mungkin <b>ahli melaras gamelan</b> . (ASB.p170)		√				√									√						
	It is likely that among that work gang, there are people with skills that neither the overseer nor his assistant have, perhaps there are <b>gamelan makers</b> . (CAN.p120)																					
112	Aku tahu benar: selain terkena rodi, mereka masih dikenakan jaga dan <b>ronda malam</b> . (ASB.p170)				√										√		√					
	I knew for certain that besides being liable for forced labor, they would also conscripted to take part in <b>the night patrols</b> . (CAN.p120)																					
113	Orang juga bilang: petani pun harus membayar telur dan ayam dan <b>kelapa muda</b> dan buah-buahan dan empon-empon. (ASB.p170)		√									√					√					
	People also said that the peasant had to pay eggs and chickens and <b>coconuts</b> and fruit and herbs. (CAN.p120)																					
114	Orang juga bilang: petani pun harus membayar telur dan ayam dan kelapa muda dan buah-buahan dan <b>empon-empon</b> . <b>Note:</b> Empon-empon: umbi-umbian yang mengandung khasiat pengobatan. (ASB.p170)	√														√						

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	People also said that the peasant had to pay eggs and chickens and coconuts and fruit and <b>herbs</b> (CAN.p120)																					
115	Sudah berapa lama orang yang dikenalnya ditanam disana seperti orang menanam <b>cangkakan jeruk</b> ? (ASB.p172)		√								√								√			
	How many this acquaintances had been planted there like <b>mandarin seedlings</b> ? (CAN.p122)																					
116	Samar nampak olehnya kakek itu menurunkan tas gantungnya dari anyaman <b>rotan</b> . (ASB.p173)		√								√							√				
	He dimly saw the old grandfather take down woven <b>rattan</b> shoulder bag. (CAN.p122)																					
117	Pada hari pengangkatannya pabrik menyelenggrakan <b>selamatan kecil</b> . (ASB.p175)			√							√							√				
	On the day of his promotion, the factory put on a <b>small celebration</b> . (CAN.p123)																					
118	“Waktu kau tidur tadi dia bicara berkobar tentang <b>candi-candi</b> .” (ASB.p178)				√													√				
	“On the train, he spoke with tremendous enthusiasm about the ancient <b>Hindu Temples</b> . (CAN.p125)													√								
119	Di atas sebuah pintu kamar terpasang dua gambar Sri Ratu Wilhelmina, pertanda di dalam kamar itu tinggal dua orang lulusan <i>Volkschool</i> pabrik. <b>Note: <i>Volkschool</i>: Sekolah rakyat atau sekolah desa 3 tahun</b> . (ASB.p181)				√										√			√				



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	Above one of the doors were two pictures of Her Majesty Wilhelmina, a sign that two graduated from <b>the Factory School</b> . (CAN.p127)																					
120	“Ya dik, ini <b>kelambu</b> tenunan Gedangan.” (ASB.p181)		√														√					
	“Yes sis, this <b>shirt</b> was woven in Gedangan.” (CAN.p127)																					
121	Sekarang menyuguhkan <b>bolu</b> yang kami bawa dari Wonokromo. (ASB.p182)		√														√					
	Now she put out some of <b>the sponge cake</b> we had brought from Wonokromo. (CAN.p128)																					
122	Seperti wayang kehilangan <b>gapit</b> . (ASB.p186)		√														√					
	Like a wayang shadow puppet that’s lost its <b>gapit</b> . (CAN.p130) <b>Glossary:</b> <i>Gapit</i> : The stick, made usually from buffalo horn, that keeps the leather shadow puppet rigid. (CAN.p349)																					
	Administratur pabrik Gula adalah orang berkuasa di Tulangan, lebih berkuasa daripada Bupati, <b>assisten resident</b> , ataupun residen. (ASB.p187)																					

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123	The manager of the sugar mill was a powerful man in Tulangan, more powerful than the Bupati, <i>assistant resident</i> , or even the resident. (CAN.p131) <b>Glossary:</b> <i>Assistant resident</i> : For each regency there was a Dutch assistant-resident in whose hands power over local affairs ultimately resided. (CAN.p348)				√			√										√				
124	<b>Gong</b> pun dipukul, dan pesta dimulai. (ASB.p188)		√				√										√					
	The <i>gong</i> sounded, and the party began. (CAN.p132)																					
125	Pesta itu sendiri diteruskan dengan tarian para <b>joged bayaran</b> , dengan tuak dan dadu dan perkelahian. (ASB.p188)			√													√					
	The party itself was kept going with <b>hired dancers</b> , with palm wine, and with dice and brawling. (CAN.p132)																					
126	Pesta itu sendiri diteruskan dengan tarian para joged bayaran, dengan <b>tuak</b> dan dadu dan perkelahian. (ASB.p188)		√								√						√					
	The party itself was kept going with hired dancers, with <b>palm wine</b> , and with dice and brawling. (CAN.p132)																					
127	Satu-satunya perintah sebulan: perkeras pengawasan atau pembikinan spiritus dan <b>minuman keras</b> . (ASB.p190)		√							√							√					

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							Pr	Ad	Na	Li	Cu	Om	Gl	Tr	Eq		Eq1	Eq2	Ne1	Ne2
	His only order during the whole first month was: tighten the supervision over the manufacture of sprits and <b>hard drink</b> . (CAN.p133)																			
128	Kini kesukaannya berburu yang lain lagi: memasuki rumah-rumah Pribumi di dekat kompleks pabrik, membukai pintu-pintu kamar, lemari, bahkan juga belanga dan <b>dandang</b> . (ASB.p191)		√																	
	Now he discovered a new kind of hunting: entering the homes of the natives who lived near the factory complex, opening the doors to their rooms, their cupboards, even their cooking pots and <b>rice steamers</b> . (CAN.p134)														√		√			
129	Kini kesukaannya berburu yang lain lagi: memasuki rumah-rumah Pribumi di dekat kompleks pabrik, membukai pintu-pintu kamar, lemari, bahkan juga <b>belanga</b> dan dandang. (ASB.p191)		√																	
	Now he discovered a new kind of hunting: entering the homes of the natives who lived near the factory complex, opening the doors to their rooms, their cupboards, even their <b>cooking pots</b> and rice steamers. (CAN.p134)										√							√		
130	Sekali pun boleh jadi penghasilan tidak seberapa dan yang ada padanya hanya satu <b>blangkon</b> belaka. (ASB.p196)		√				√										√			

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							Pr	Ad	Na	Li	Cu	Om	Gl	Tr	Eq		Eq1	Eq2	Ne1	Ne2
	The closer position took a person to Europeans, the more he was respected, even if he owned was his one <i>blangkon</i> . (CAN.p136)																			
131	Mereka telah kalahkan raja-raja, <b>para sultan</b> dan susuhunan, para ulama, dan para jawara. (ASB.p196)																			
	They had defeat the kings, <i>the sultans</i> , and the princes of Java, the hollymen and the warriors. (CAN.p136)			√			√										√			
132	Mereka telah kalahkan raja-raja, para sultan dan <b>susuhunan</b> , para ulama, dan para jawara. (ASB.p196)																			
	They had defeat the kings, the sultans, and <b>the princes of Java</b> , the hollymen and the warriors. (CAN.p136)				√						√						√			
133	Mereka telah kalahkan raja-raja, para sultan dan susuhunan, <b>para ulama</b> , dan para jawara. (ASB.p196)																			
	They had defeat the kings, the sultans, and the princes of Java, <b>the hollymen</b> and the warriors. (CAN.p136)				√										√		√			
134	152. Bahkan tanpa menggugat pun seorang istri bisa terusir tanpa <b>talak</b> . (ASB.p198)				√								√						√	
	Indeed even without her ever challenging him, she could be kicked out without <b>a formal divorce</b> . (CAN.p137)																			

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							Pr	Ad	Na	Li	Cu	Om	Gl	Tr	Eq								
135	“Apa kau kira aku lahirkan dia untuk jadi gundik! Dasar lelaki tak punya <b>tulang punggung</b> .” (ASB.p199)		√																		√		
	“Do you think I gave birth to her so she could become someone’s concubine? You were always a man without <b>backbone!</b> ”. (CAN.p138)																						
136	“Perempuan tahu apa? Dunia mu cuma <b>klungsu</b> . <b>Note: Klungsu</b> ; biji buah asam. (ASB.p200)	√																					√
	“What does woman know? Your world is no more than <b>the tamarind seed</b> .” (CAN.p139)																						
137	Setengah jam kemudian <b>opas</b> yang dimaksud datang. (ASB.p202)			√																			
	Half an hour later <b>the night attendant</b> arrived. (CAN.p140)														√	√							
138	“Baik, biar aku panggil Maresose, biar kowe mengaku dibawah <b>cemetinya</b> .” (ASB.p206)		√																				√
	“Very well, let me just call in the Marechausee. We’ll see you admit it all under their <b>riding whips</b> .” (CAN.p143)																						
139	Ia keluar dari kamar dan seperti patutnya berdiri menunduk melihat lantai dengan <b>tangan mengapurancang</b> . (ASB.p212)					√																	√
	Suarti came out of her room and stood with head bowed and <b>hands clasped before her as was proper</b> . (CAN.p147)															√	√						

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140	“Syukur, Rati, <b>Alhamdulillah</b> . Kau sungguh anak yang tahu kesusahan orang tua.” (ASB.p214)				√										√		√			
	“Thanks be to God, Rati, <i><b>praise to God</b></i> . You are a child who truly understand the difficulties of her parents.” (CAN.p147)																			
141	Tanpa disadarinya muncul suatu rencana, rencana <b>laron</b> yang hendak terbang menubruk api. (ASB.p216)	√												√			√			
	Without her realizing it, a plan had formed, the plan of a <b>winged ant</b> that wanted to fly into a flames of a fire. (CAN.p149)																			
142	Kini ia menerjang ladang-ladang yang sudah basah basah dihancurkan <b>babi hutan</b> dan rusa. (ASB.p219)	√								√							√			
	Now she punged through fields wrecked by <b>wild pigs</b> and deer. (CAN.p150)																			
143	Pakaiannya telah penuh dengan <b>bunga rumput</b> . (ASB.p219)	√															√			
	Her clothes were covered with <b>grass blossoms</b> . (CAN.p151)									√										
144	<b>Sanggul</b> telah lepas dan rambut terurai. (ASB.p219)		√									√							√	
	Her hair had fallen loose and was now tangled. (CAN.p151)																			
	Boleh jadi <b>tusuk kondonya</b> telah jatuh entah dimana. (ASB.p219)																			

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145	Her <b>hairpin</b> had fallen who knows where. (CAN.p151)		√									√		√						
146	Dan rumpunan itu bukan <b>bambu</b> ampel: ori yang berduri-duri. (ASB.p219)	√							√						√					
	It was not easy: the clusters of bamboo weren't smooth <b>bamboo</b> , but thickets of the thorny variety. (CAN.p151)																			
147	<b>Gubuk-gubuk</b> dengan atap ilalang seperti binatang raksasa mendekam bertebaran disana-disini. (ASB.p220)		√						√						√					
	Here and there stood <b>huts</b> with grass roofs, like a giant animals trying to hide themselves” (CAN.p151)																			
148	Di bawah sebuah pokok <b>jamblang</b> ia lihat seekor induk kambing dan anaknya telah mati bergelimpangan, kelaparan, dan kehausan. (ASB.p221)	√						√							√					
	Under <b>the Jamblang</b> bush, she saw a she-goat and its kids, sprawled dead from hunger and thirst. (CAN.p152)																			
149	Dua-dua terbujur diatas <b>tikar</b> rombeng. (ASB.p222)		√							√					√					
	Both layon a tattered <b>bamboo mat</b> . (CAN.p152)																			

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150	Dan busuk yang memandati itu seakan uapan <b>dupa setinggi</b> yang membawanya kea lam yang jauh, jauh entah di mana, tak pernah disadarinya selama ini. (ASB.p224)		√					√										√		
	The dense rottenness was like the rising scent of <b>incense sticks</b> , bearing her to a faraway universe, a place she had never realized existed until now. (CAN.p154)																			
151	Sekarang ia menyisingkan <b>kain</b> agar tak kotor terkena bunga rumput. (ASB.p225)		√					√										√		
	Now she held her <b>kain</b> by its corners so it would not be soiled by the weeds blossom. (CAN.p154)																			
152	Ia ucapkan <b>kulo-nuwun</b> didepan rumah. (ASB.p226)			√								√								√
	She announced herself formally. (CAN.p155)																			
153	Ia tak dapat tinggalkan para <b>tukang</b> sewaktu membikin jembatan. (ASB.p230)			√										√			√			
	He couldn't leave <b>the carpenters</b> while they were making his trap. (CAN.p158)																			
154	Ia selalu mengenakan <b>kebaya</b> yang sudah berabad jadi mode pada kalangan Indo. Nyai-nyai dan sekarang wanita Tionghoa. (ASB.p231)		√					√										√		
	She always wore <b>the Kebaya</b> that for a century had been the fashion for Indos, nyais, and now for Chinese women to wear. (CAN.p159)																			



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155	Ia mengangkat <b>caping</b> . Membungkuk tanpa melihat padaku. (ASB.p233)		√								√					√				
	He raised his <b>bamboo hat</b> , bowed without looking at me. (CAN.p160)																			
156	Kebanyakan masih hanya <b>berkemban</b> , bahkan sama sekali telanjang dada. (ASB.p231)		√								√						√			
	Most wore <b>a simple cloth wrap</b> or even went totally bare breasted. (CAN.p159)																			
157	Jadi pada hari keempat itu, dengan <b>berpakaian Eropa</b> (orang menamakannya: pakaian Kristen). (ASB.p231)		√								√					√				
	So on that day, in <b>European clothes</b> (people called them Christian clothes). (CAN.p159)																			
158	Pondok itu terbuat dari <b>bambu betung</b> . (ASB.p234)	√									√						√			
	It was made out of <b>thick bamboo</b> . (CAN.p160)																			
159	Jelas petani yang satu ini telah <b>Mrojol Selaning Garu</b> , sudah keluar dari kemestian. (ASB.p235)			√							√						√			
	It was clear that this one peasant had “ <b>escaped the prongs of the rake</b> ”, had turned his back on the proper way of behaving. (CAN.p161)																			
	“ <b>Ndoro</b> priyayi pabrik?” tiba-tiba ia bertanya dengan Jawa Kromo. (ASB.p236)																			

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160	“Is <i>Ndoro</i> a priyayi from the mill?” he suddenly asking in high Javanese. (CAN.p162) <b>Glossary</b> <i>Ndoro</i> : an honoric used by a lower-class person when speaking to someone in the feudal class or o similar status. (CAN.p351)			√				√								√				
161	“Ndoro <b>priyayi</b> pabrik?” tiba-tiba ia bertanya dengan Jawa Kromo. (ASB.p236)																			
	“Is Ndoro <i>a priyayi</i> from the mill?” he suddenly asking in high Javanese. (CAN.p162) <b>Glossary</b> <i>Ndoro</i> : an honoric used by a lower-class person when speaking to someone in the feudal class or o similar status. (CAN.p351) Glossary: Priyayi: members of the Javanese aristocracy who often became the salaried administrators of the Dutch. (CAN.p351)				√			√								√				
162	Parang ini bukan hanya bisa untuk menebang <b>batang pisang</b> . (ASB.p236)	√															√			
	This machete is not just good for cutting down <b>banana trees</b> . (CAN.p162)																			
163	Diambilnya <b>sapu lidi</b> dan dibersihkannya ambin bambu di emperan. (ASB.p237)		√														√			
	He fetched <b>a straw broom</b> and swept clean the bamboo bench at the entrance. (CAN.p163)																			
164	Diambilnya sapu lidi dan dibersihkannya ambin bambu di <b>emperan</b> . (ASB.p237)		√														√			
	He fetched a straw broom and swept clean the bamboo bench at <b>the entrance</b> . (CAN.p163)																			

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165	"Berapa sewa untuk satu <b>bahu</b> ?" tanyaku sambil mengeluarkan alat tulis-menulis dari dalam tas, mengetahui, semua petani Jawa menaruh hormat pada barangsiapa melakukan pekerjaan tulis-menulis. (ASB.p238)		√														√					
	"How much do you get for one <b>bahu</b> ?" I asked, as I took my writing implements from my bag, knowing that all of Java's peasants respected a pen. (CAN.p164) <b>Glossary:</b> <i>Bahu</i> : a measure of area equivalent to 7096.5 square meters. (CAN.p348)																					
166	Sebelum itu saluran <b>sier</b> sawah sahaya telah ditutup. (ASB.p241)		√															√				
	They have already closed the channels bringing water to my paddy. (CAN.p165)																					
167	Ia menimba dengan <b>senggot</b> kemudian mencuci didalam pasu tanah. (ASB.p241)		√															√				
	She pulled the water using a <b>bamboo scoop</b> and started washing some clothes in an eartherware dish. (CAN.p165)																					
168	Tak ada perabot didalam ruangan itu kecuali sebuah ambin besar dari bamboo, sebuah <b>pelita</b> yang berdiri pada jagang bambu. (ASB.p242)		√															√				
	There was no furniture except for a long big bamboo bench and a <b>kerosene lamp</b> hanging from a bamboo pole. (CAN.p166)																					

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169	Kuhisap udara lepas ini dalam-dalam ke paruku dan kubentangkan kedua belah tanganku seakan <b>garuda</b> hendak terbang. (ASB.p244)	√					√										√					
	I drew the free air deep into my lungs and threw out my two arms like <i>a garuda</i> about to fly into the sky. (CAN.p167)																					
170	Di bawah <b>rumpun lengkuas</b> tiga ekor anak ayam sedang berlaga berebut tua. (ASB.p244)	√										√								√		
	Under <b>a bush</b> , three chick frough over who was the eldest. (CAN.p167)																					
171	Seekor kucing bunting berwarna kuning sedang tidur berjemur di panas di atas <b>sampah dedaunan</b> . (ASB.p244)	√													√			√				
	A pregnant cat-yellow colored, slept in the sun on <b>a pile of old leaves</b> . (CAN.p167)																					
172	Makin jauh di belakang, makin jelas bentuk ladang yang tergarap rapi dengan tanaman jagung dan <b>tumpangsari</b> dengan singkong muda. (ASB.p245)	√										√								√		
	As I moved farther away from the house, I could see more closely the nature of the tidily farmed corn and sweet potato. (CAN.p167)																					
	Makin jauh di belakang, makin jelas bentuk lading yang tergarap rapi dengan tanaman jagung dan tumpangsari dengan <b>singkong muda</b> . (ASB.p245)																					

NO	Cultural Terms of Data I &Data II	Cultural Categories					Foreignization & Domestication Categories										Meaning			
		CC1	CC2	CC3	CC4	CC5	Foreignization				Domestication						Equivalent			
							Pr	Ad	Na	Li	Cu	Om	Gl	Tr	Eq	Eq1	Eq2	Ne1	Ne2	
173	As I moved farther away from the house, I could see more closely the nature of the tidily farmed corn and <b>sweet potato</b> . (CAN.p167)	√									√							√		
174	Nampaknya keluarga ini bias hidup dengan ladangnya sendiri, kecuali pakaian dan <b>garam</b> (ASB.p245)		√							√									√	
	It seemed that this family could live off their own fields-except for clothing and <b>sugar</b> . (CAN.p167)																			
175	<b>Gulai</b> terletak didalam basi tanah dan nasi dalam bakul bambu. (ASB.p250)		√								√						√			
	<b>The curry</b> in an earthern were bowl and the rice in a bamboo basket. (CAN.p170)																			
176	<b>Sambal</b> , ikan goreng dengan muntu masih diatas cobek. (ASB.p250)		√								√							√		
	<b>Ground chilli</b> and dried fish lay crushed in the earthern bowl. The stone pestle stood in the bowl on top of the chilled fish. (CAN.p170)																			
177	Sambal, ikan goreng dengan muntu masih diatas <b>cobek</b> . (ASB.p250)		√										√					√		
	Ground chilli and dried fish lay crushed in the earthern bowl. The stone pestle stood in <b>the bowl</b> on top of the chilled fish. (CAN.p170)																			
	Kemudian datang lurah, kemudian <b>Ndoro Seten</b> . <b>Note:</b> <i>Ndoro Seten</i> : Asisten Wedana. (ASB.p251)																			

NO	Cultural Terms of Data I &Data II	Cultural Categories					Foreignization & Domestication Categories										Meaning					
		CC1	CC2	CC3	CC4	CC5	Foreignization				Domestication						Equivalent		Eq1	Eq2	Ne1	Ne2
							Pr	Ad	Na	Li	Cu	Om	Gl	Tr	Eq							
178	Then the village chef came, then his second in-command. (CAN.p171)				√							√								√		
179	Didalamnya banyak <b>ular tanah</b> . (ASB.p251)	√											√					√				
	There were many <b>snakes</b> no less than seven. (CAN.p171)																					
180	Makin malam makin sunyi ditingkah suara <b>katak p</b>	√																√				
	As the evening wore on, the silence was broken by the croaking of <b>the tree frogs</b> . (CAN.p172)																					
181	Antara sebentar tanganku bergerak membebaskan dari gigitan nyamuk dan <b>kepinding</b> . (ASB.p254)	√										√						√				
	Every moment, my hand moved to get rid of a mosquitoes or <b>bedbugs</b> . (CAN.p172)																					
182	<b>Nyayian desa ditengah malam</b> yang memanggil mereka. (ASB.p254)			√								√						√				
	It was <b>the midnight village song</b> that called them. (CAN.p173)																					
183	“Baik, akan kusampaikan pada <b>pak Kyai</b> . Barangkali besok aku akan dating lagi”. (ASB.p256)				√			√										√				
	“Very well, I will tell all this to <b>the Kyai</b> . Perhaps tomorrow I’ll be back again”. (CAN.p174)																					
184	Pada hari kesepuluh di Tulangan, Kommer datang membawakan <b>sampil</b> rusa. <b>Note:</b> <i>sampil</i> : daging paha. (ASB.p260)		√									√								√		
	On our tenth days in Tulangan, Kommer arrived wi																					

NO	Cultural Terms of Data I &Data II	Cultural Categories					Foreignization & Domestication Categories										Meaning					
		CC1	CC2	CC3	CC4	CC5	Foreignization				Domestication						Equivalent		Eq1	Eq2	Ne1	Ne2
							Pr	Ad	Na	Li	Cu	Om	Gl	Tr	Eq							
185	Aku akan tunjukan pada mereka adanya persekongkolan <b>lintah darat</b> yang menipu uang sewa tanah atas petani-petani buta huruf. (ASB.p284)	√																				
	I would reveal to the world the conspiracy of <b>blood-sucking vampires</b> who were cheating those illiterate farmers of their rents. (CAN.p192)																					
186	Djumilah menggeserkan naskahku untuk dapat menempatkan <b>kolak pisang</b> dan secangkir kopi kental. (ASB.p278)		√																			
	Djumilah moved my manuscript away to make room for <b>banana-coconut custard</b> and some thick black coffee. (CAN.p188)																					
187	Tiga jam setelah ditemukan wig, seorang penjala ikan terpaksa turun dari <b>sampan</b> , dua belas meter ke bawah jembatan. (ASB.p296)	√						√										√				
	Three hours later, a fisherman had to climbed down out of his <b>sampan</b> , fifteen meters from the bridge. (CAN.p199)																					
	Tulisan itu menggugat <b>Patih</b> Sidorajo yang menghalang-halangi pengeluasan areal tebu. (ASB.p300)																					

NO	Cultural Terms of Data I &Data II	Cultural Categories					Foreignization & Domestication Categories										Meaning					
		CC1	CC2	CC3	CC4	CC5	Foreignization				Domestication						Equivalent		Eq1	Eq2	Ne1	Ne2
							Pr	Ad	Na	Li	Cu	Om	Gl	Tr	Eq							
188	It attacked the attitude of <i>the Patih</i> of Sidoarjo, who was putting obstacles in the way of the sugar mill’s attempt to expand the area of land it controlled. (CAN.p202) <b>Note:</b> <i>Patih</i> : the chief executive assistant of a Bupati. (CAN.p351)			√				√									√					
189	Dua tahun setelah itu seorang <b>camat</b> telah bentrok dengan Tuan Mellema. (ASB.p300)			√				√									√					
	Two years later <b>a Subdistrict head, a camat</b> argued with Mr. Mellema. (CAN.p202) <b>Note</b> <i>Camat</i> : the title of the native official in charge of several villages. (CAN.p349)																					
190	“ <b>Bangsat, bandit, bajingan.</b> Menyesal telah layani dia: penipu petani kecil, pembikin kemiskinan, penganiayaan, pemerias ...” (ASB.p308)			√													√					
	“ <b>Bastard, bandit, scum!</b> That I ever serve him: cheater of peasant, creator of poverty, oppressor, blackmailer.” (CAN.p206)																					
191	“Semestinya aku juga membunuhnya, tidak dengan cacar, dengan tanganku sendiri. <b>Anjing! Buaya!</b> ” (ASB.p308)	√																		√		
	That’s what I should have done, not with smallpox, but with my own hands. <b>Dog! Crocodile!</b> ” (CAN.p207)																					



NO	Cultural Terms of Data I &Data II	Cultural Categories					Foreignization & Domestication Categories										Meaning Equivalent			
		CC1	CC2	CC3	CC4	CC5	Foreignization				Domestication						Eq		N-Eq	
							Pr	Ad	Na	Li	Cu	Om	Gl	Tr	Eq		Eq1	Eq2	Ne1	Ne2
192	Lebih sempit daripada aturan <i>pas</i> buat penduduk Cina. <b>Note:</b> Pas: aturan identitas dan penunjukan kampung tempat tinggal untuk penduduk Cina di Hindia, terutama Jawa. (ASB.p315)		√							√								√		
	Even smaller and narrower than the freedom allowed by the identity and residency regulations enforced among the Chinese of Surabaya. (CAN.p211)																			
193	Kalau dia dulu pandai berjoget, dia bisa jadi <b>ronggeng</b> yang laku. (ASB.p321)			√								√								√
	If she were a good dancer, she would be in demand for sure. (CAN.p214)																			
194	<b>Babah Kong</b> , jawabnya tak malu-malu. (ASB.p322)			√													√			
	" <b>Babah Kong</b> ", she answered without shame. (CAN.p216) <b>Glossary:</b> <i>Babah</i> : a term reffering to Chinese shop-owner , which also has connotation of bos. (CAN.p348)							√												
195	Benar saja, tamu itu berjalan terburu-buru di antara rumpun-rumpun pisang dan <b>talas</b> . (ASB.p327)	√													√	√				
	Yes, I was right; there he was, walking off quickly between the thicket of banana trees and <b>taro bushes</b> . (CAN.p218)																			

NO	Cultural Terms of Data I &Data II	Cultural Categories					Foreignization & Domestication Categories										Meaning					
		CC1	CC2	CC3	CC4	CC5	Foreignization				Domestication						Equivalent		Eq1	Eq2	Ne1	Ne2
							Pr	Ad	Na	Li	Cu	Om	Gl	Tr	Eq							
196	la sampai ketempat yang selama ini tidak pernah ditanami karena medannya terlalu buruk dan rendah, terlalu banyak lubang-lubang dan <b>akar-akaran pakis</b> yang menutup permukaan tanah. (ASB.p328)	√										√					√					
	When I reached the dry canal, I found him trying to free himself from an overgrown <b>vine</b> . (CAN.p219)																					
197	Senjataku luput mengenai <b>rumpun cengkeh</b> . (ASB.p329)	√															√					
	My machete missed again, hitting <b>a clump of clove plants</b> . (CAN.p220)									√												
198	Yang Nampak hanya tajuk pepohonan dan <b>pohon cangkring</b> raksasa itu. (ASB.p330)	√										√									√	
	All I could see was the top of <b>a tree</b> . (CAN.p220)																					
199	"Nah, suruh binimu antarkan kau ke rumah sakit <b>pabrik minyak</b> Wonokromo." (ASB.p332)		√														√					
	"Tell your wife to take you to the hospital at <b>the palm-oil factory</b> at Wonokromo." (CAN.p221)																					
200	"Ya, Ndoro, sahaya sakit. Deman. Bukan <b>demam musim-tanam</b> . (ASB.p345)																					
	"Ya, Ndoro, I am sick,. Fever. Not <b>harvest-time fever</b> . (CAN.p229) <b>Glossary</b> : <i>Harvest-time fever</i> : an illness induced by extreme expectations and hyperactivity prior to harvest. (CAN.p350)			√					√								√					

NO	Cultural Terms of Data I &Data II	Cultural Categories					Foreignization & Domestication Categories										Meaning			
							Categories										Equivalent			
		CC1	CC2	CC3	CC4	CC5	Foreignization				Domestication						Eq		N-Eq	
Pr	Ad						Na	Li	Cu	Om	Gl	Tr	Eq	Eq1	Eq2	Ne1	Ne2			
201	Gudang palawija itu memang sudah hampir kosong. (ASB.p346)		√								√						√			
	The grain warehouse was almost empty. (CAN.p230)																			
202	Pinggiran tak berselokan dan ditumbuhi dadap kaktus, dan batang-batang kayu mati berduri. (ASB.p353)	√						√									√			
	There were no drains along the path’s edge which were lined with shady dadap trees, cactus, and dead thorny branches. (CAN.p231)																			
203	Lima menit kemudian Piah muncul membawa cobek berisi tiga ubi kuning ditangan kanan dan gendi ditangan kiri. (ASB.p353)		√								√						√			
	Five minutes later Piah came out carrying an earthenware dish containing three yellow potatoes in one hand and a jug of water in the other. (CAN.p234)																			
204	Tangannya gerayangan ke kapala mencari destar (ASB.p357)		√					√									√			
	His hand groped about his head looking for the band of his destar . (CAN.p236)																			
205	“Jadi benar Koran gula?” (ASB.p384)		√							√							√			
	“So it is a sugar paper?” (CAN.p252)																			
206	Dan aku mendengarkan seperti bocah dibuai dengan cerita pancatantra. (ASB.p358)			√						√							√			
	I listened like a little boy being told a bedtime stor																			

NO	Cultural Terms of Data I &Data II	Cultural Categories					Foreignization & Domestication Categories										Meaning					
		CC1	CC2	CC3	CC4	CC5	Foreignization				Domestication						Equivalent		Eq1	Eq2	Ne1	Ne2
							Pr	Ad	Na	Li	Cu	Om	Gl	Tr	Eq							
207	Sedotannya menyebabkan <b>cengkeh</b> didalamnya meretak, dan kelobot putih dekil yang kena api itu melengkung jadi abu. (ASB.p358)	√					√										√					
	His sucking made <b>the cloves</b> in the cigarette crackle. The dirty white cigarette paper caught alight, curled and turned into ash. (CAN.p254)																					
208	Sedotannya menyebabkan cengkeh didalamnya meretak, dan <b>kelobot putih dekil</b> yang kena api itu melengkung jadi abu. (ASB.p358)		√														√					
	His sucking made the cloves in the cigarette crackle. <b>The dirty white cigarette paper</b> caught alight, curled and turned into ash. (CAN.p254)																					
209	Ia didampingi seorang Sumatra, Abdul Rivai, seorang <b>Dokter Jawa</b> yang meneruskan pelajaran di Belanda. (ASB.p369)			√				√									√					
	He was assisted by a Sumatran, Abdul Rivai, <b>a Java Doctor</b> who was continuing his studies in Holland. (CAN.p244) <b>Glossary:</b> <i>Java Doctor</i> : Someone trained in the Dutch-Indonesian mixed bloods. (CAN.p350)																					
210	Malam hari antaranya seorang putri <b>Bupati</b> (ASB.p391)			√			√										√					
	At night the daughter of <b>Bupati</b> was brought to him. (CAN.p257)																					

NO	Cultural Terms of Data I &Data II	Cultural Categories					Foreignization & Domestication Categories										Meaning Equivalent			
		CC1	CC2	CC3	CC4	CC5	Foreignization				Domestication						Eq		N-Eq	
							Pr	Ad	Na	Li	Cu	Om	Gl	Tr	Eq		Eq1	Eq2	Ne1	Ne2
211	Memasuki pedalaman Kalimantan dan Tanah Toraja, <b>tanah Batak</b> -mungkin juga sebagai kacung dengan seorang sarjana penyelidik. (ASB.p391)	√						√									√			
	Later he went into the interior of Borneo and the land of Torajas in the Celebes and <i>the Batak lands North Sumatra</i> -perhaps then too a general servants with a research scholar. (CAN.p257)																			
212	Memasuki pedalaman Kalimantan dan Tanah Toraja, tanah Batak-mungkin juga sebagai <b>kacung</b> dengan seorang sarjana penyelidik. (ASB.p391)			√							√							√		
	Later he went into the interior of Borneo and the land of Torajas in the Celebes and the Batak lands North Sumatra-perhaps then too <b>a general servants</b> with a research scholar. (CAN.p257)																			
213	Uh, jaman sekarang, Tuan, seperti <b>kukusan</b> bolong, tak penuh-penuh diisi dengan pertanyaan dan jawaban apa saja. (ASB.p393)	√									√						√			
	These times, Mr. Mine: like a perforated <b>rice-steamer</b> , this age can never be filled up, no matter how many different questions are asked and answers given. (CAN.p258)																			
	Bukan kepalsuan orang yang hanya punya harapan dapat <b>sepincuk nasi</b> . (ASB.p393)																			

NO	Cultural Terms of Data I &Data II	Cultural Categories					Foreignization & Domestication Categories										Meaning			
		CC1	CC2	CC3	CC4	CC5	Foreignization				Domestication						Equivalent			
							Pr	Ad	Na	Li	Cu	Om	Gl	Tr	Eq	Eq1	Eq2	Ne1	Ne2	
214	Not the deceit of people who only want <b>a dish of rice</b> . (CAN.p258)		√										√					√		
215	Dan pagi benar orang meninggalkan ambinnya, mengambil <b>wudhu</b> dan menghadap Tuhannya bukan karena dia? (ASB.p395)				√					√							√			
	And early in the morning people leave their beds, <b>ritually wash themselves</b> and face God-and is that because of capital? (CAN.p259)																			
216	Kan didesa orang menenun, mengantih, <b>membatik</b> , bercocok tanam, kawin, berbiak, mati dan lahir bukan karena modal besar. (ASB.p394)		√				√									√				
	In the villages people weaven, spin, <b>make batik</b> , pl																			
217	Tuan mungkin sudah menyukai <b>kecap</b> , tahu, taoco, bakmi, bakso, hungkwee, tanpa Tuan rasakan lagi sebagai pengaruh bangsa lain. (ASB.p399)		√												√	√				
	Perhaps you yourself are already a lover of <b>bean curd</b> , and noodles without ever feeling you have been influenced by another race. (CAN.p262)																			
218	Tuan mungkin sudah menyukai kecap, <b>tahu</b> taoco, bakmi, bakso, hungkwee, tanpa Tuan rasakan lagi sebagai pengaruh bangsa lain. (ASB.p399)		√									√							√	
	Perhaps you yourself are already a lover of bean curd, and noodles without ever feeling you have been influenced by another race. (CAN.p262)																			

NO	Cultural Terms of Data I &Data II	Cultural Categories					Foreignization & Domestication Categories										Meaning					
		CC1	CC2	CC3	CC4	CC5	Foreignization				Domestication						Equivalent		Eq1	Eq2	Ne1	Ne2
							Pr	Ad	Na	Li	Cu	Om	Gl	Tr	Eq							
219	Tuan mungkin sudah menyukai kecap, tahu, taoco, bakmi, <b>bakso, hungkwee</b> , tanpa Tuan rasakan lagi sebagai pengaruh bangsa lain. (ASB.p399)		√									√									√	
	Perhaps you yourself are already a lover of bean curd, and noodles without ever feeling you have been influenced by another race. (CAN.p262)																					
220	<b>Irigrasi</b> , pengairan untuk kebun-kebun tebu, buat g		√															√				
	<b>Irrigation</b> : water for the cane plantation for sugar. (CAN.p271)																					
221	Semua dibikin oleh tukang dan <b>insinyur</b> pandai. (ASB.p416)			√								√							√			
	Both made by clever <b>engineers</b> and tradesman. (CAN.p272)																					
222	“Tuan <b>Raden Mas</b> Minke? Schout Van Duijen. Bagaimana pelayaran Tuan? Menyenangkan?” (ASB.p423)			√																		
	“Tuan <b>Raden Mas</b> Minke? Officer Van Duijen. How was your journey? Enjoyable?” (CAN.p277) <b>Glossary</b> : <i>Raden Mas</i> : raden and mas were titles held by the mass of the middle ranking members of the Javanese aristocracy; raden mas is the highest. (CAN.p351)			√				√										√				
	Mau tak mau khayalku menampilkan <b>buto ijo</b> , raksasa dalam cerita wayang nenek moyangku. (ASB.p419)																					

NO	Cultural Terms of Data I &Data II	Cultural Categories					Foreignization & Domestication Categories										Meaning			
		CC1	CC2	CC3	CC4	CC5	Foreignization				Domestication						Eq		N-Eq	
							Pr	Ad	Na	Li	Cu	Om	Gl	Tr	Eq	Eq1	Eq2	Ne1	Ne2	
223	I found myself thingking of <b>the greedy ogre</b> in the wayang stories of my ancestors. (CAN.p274)			√							√								√	
224	Jantungku berdentangan seperti <b>bedug lebaran</b> . (ASB.p427)		√										√						√	
	My heart beat like <b>the mosque drums at festival time</b> . (CAN.p279)		√										√						√	
225	Aku terkena <b>penyakit plesir</b> . (ASB.p445)			√						√							√			
	I have <b>a disease of pleasure</b> . (CAN.p290)			√						√							√			
226	“Darsam? Dia hanya <b>centeng</b> .” (ASB.p448)			√											√		√			
	“Darsam? He’s just <b>a hired fighter</b> .” (CAN.p292)			√											√		√			
227	Ia berhenti dan menawarkan <b>minyak wangi</b> . (ASB.p469)		√														√	√		
	He stopped and offered me some <b>parfume</b> . (CAN.p305)		√														√	√		
228	Penduduk Tulangan sibuk mempersiapkan pesta keberangkatan Tuan Administratur, <b>Tuan Besar Kuasa</b> kontraknya telah habis. (ASB.p187)			√					√								√			
	The citizens of Tulangan were busy preparing for a farewell pary for the Tuan manager, <b>Tuan Besar Kuasa</b> , his contract expired. (CAN.p131)			√					√								√			
	Dan <b>Oesthoek</b> berlayar tenang kearah barat. (ASB.p392)																			



NO	Cultural Terms of Data I &Data II	Cultural Categories					Foreignization & Domestication Categories										Meaning			
		CC1	CC2	CC3	CC4	CC5	Foreignization				Domestication						Equivalent			
							Pr	Ad	Na	Li	Cu	Om	Gl	Tr	Eq	Eq1	Eq2	Ne1	Ne2	
229	<i>The Oesthoek</i> sailed calmly to the west. (CAN.p258)		√				√									√				
230	Pada suatu pagi datang orang berkuda, berbaju dan bercelana putih, <b>berpet putih</b> pula, tanpa sepatu. (ASB.p474)		√								√					√				
	One morning a man arrived on horseback dressed in a white shirt, trousers and a <b>white cap</b> , but no shoes. (CAN.p308)																			
231	Ia hisap <b>rokok klobotnya</b> dalam-dalam kemudian menghembuskan asapnya bergulung-gulung. (ASB.p501)		√								√					√				
	He sucked on his <b>cornhusk cigarette</b> then blew out smoke rings. (CAN.p326)																			

**B. Appendix 2****Surat Pernyataan Triangulasi**

## SURAT PENYATAAN TRIANGULASI

Yang bertanda tangan dibawah ini, saya:

Nama : Yolanda Cynthia Putri

NIM : 09211141015

Program Studi: Bahasa dan Sastra Inggris

Fakultas : Bahasa dan Seni

Menyatakan bahwa telah melakukan triangulasi data pada karya tulis ilmiah (skripsi) dari mahasiswa:

Nama : Isneni Nursiah

NIM : 09211144004


Program Studi : Bahasa dan Sastra Inggris

Fakultas : Bahasa dan Seni

Judul : FOREIGNIZATION AND DOMESTICATION OF  
INDONESIAN CULTURAL TERMS IN PRAMOEDYA  
ANANTA TOER'S *ANAK SEMUA BANGSA* AS REPRESENTED  
IN MAX LANE'S *CHILD OF ALL NATIONS*

Demikian surat ini saya buat. Semoga dapat digunakan sebagaimana mestinya.

Yogyakarta, 17 April 2014  
Triangulator,

  
Yolanda Cynthia Putri

## SURAT PENYATAAN TRIANGULASI

Yang bertanda tangan dibawah ini, saya:

Nama : Falla Nour Rohmah

NIM : 09211141012

Program Studi: Bahasa dan Sastra Inggris

Fakultas : Bahasa dan Seni

Menyatakan bahwa telah melakukan triangulasi data pada karya tulis ilmiah (skripsi) dari mahasiswa:

Nama : Isneni Nursiah

NIM : 09211144004

Program Studi : Bahasa dan Sastra Inggris


Fakultas : Bahasa dan Seni

Judul : FOREIGNIZATION AND DOMESTICATION OF  
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ANANTA TOER'S *ANAK SEMUA BANGSA* AS REPRESENTED  
IN MAX LANE'S *CHILD OF ALL NATIONS*

Demikian surat ini saya buat. Semoga dapat digunakan sebagaimana mestinya.

Yogyakarta, 20 April 2014

Triangulator,



Falla Nour Rohmah